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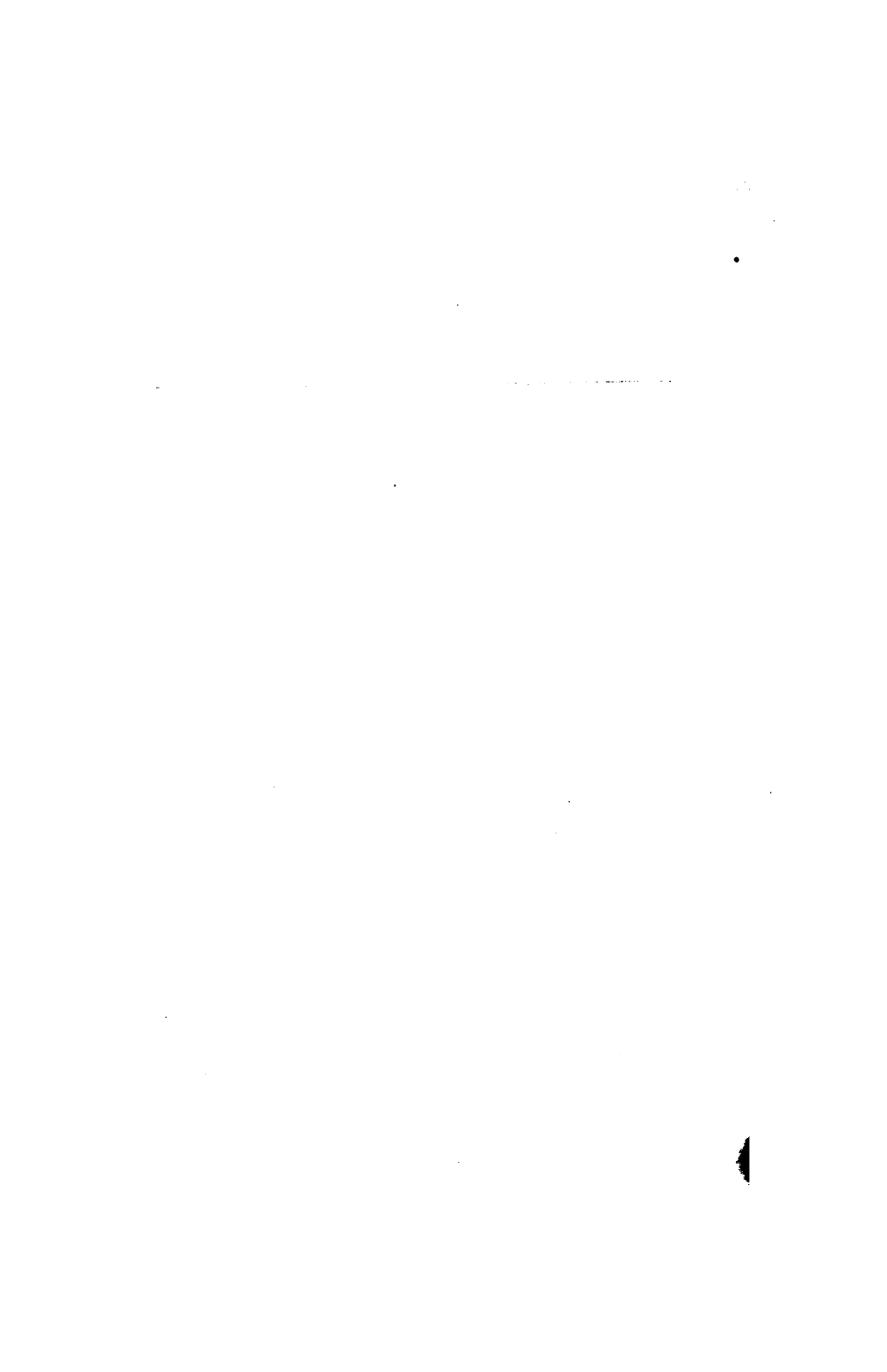


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THE CHURCH OF 1847 TO 1891.



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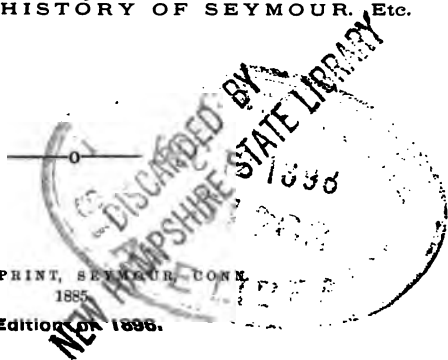
ANNALS
OF THE
METHODIST EPISCOPAL CHURCH,
OF
SEYMOUR, CONN.



BY W. C. SHARPE,
AUTHOR OF THE HISTORY OF SEYMOUR, Etc.

RECORD PRINT, SEYMOUR, CONN.
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PREFACE.

In commencing this work it was only intended to arrange and preserve in convenient form for reference so many of the financial reports, lists of official members, Sunday-school reports, etc., as might be available, with a few such additional pages as should give a tolerably complete account when taken in connection with the sketch of the church in the History of Seymour, pages 173 to 183, and copied by permission in the History of Derby, pages 461 to 469, one of which is available to many of those interested. The occasional publications above mentioned, all of which have been printed at the RECORD office, and many of them gratuitously, number over forty, and some of them are very rare. The plan was changed and all available material was examined. Each of the surviving pastors now remaining in the conference was requested to assist in the work and several of them aided materially in the preparation of the following pages. Yet the work has been hastily done, owing to the very limited time which an editor could spare from his daily labors. Such as it is, he hopes it may be of some value to the church and interesting to the membership.

It has been said that we can judge of the future only by the past, and if in some respects the following pages seem to give too much of detail, it is yet hoped they may prove useful. Especially in regard to legacies and property titles is full information needed, and not always available, even after long and patient research.

To those who may not already be aware of the changes of name we would state, to avoid confusion in regard to localities, that this village was first known as Chusetown, named after an Indian chief, then as then as Humphreysville, and since 1850 as Seymour.

More than proportional space has been given to the pastorate of Rev. Geo. L. Taylor because of the importance of the station filled

by the church in the history of the town in the most crucial stage of its war record.

The Methodist churches of New England have borne much contumely in the earlier years of their organization and have thus earned the right to wear their honors. They have borne an important and honorable part in moulding the character of the states, and have done their full share in sustaining the general government in the time of its greatest trial.

Two of the young pastors of this church have afterward been honored with the degree of D. D., viz: Rev. George Lansing Taylor and Rev. Joseph Pullman. Its members have gone forth to make their mark in the great cities and the newer communities of the west. The children of the humble Sunday School have become strong men who have battled for the right, and self denying women who have been equally faithful to sustain the banner of the cross.

The past is ours, not to be reproduced, for as times change so may modes of work, but for warning, instruction and encouragement. The good works of the past are a precious memory, the present is ours, and the future stretches before us. May it be a happy one for the church and its membership.

W. C. S.

FIRST METHODIST PREACHING IN CHUSETOWN, NOW SEYMOUR.

When near the close of the last century Rev. Jesse Lee commenced his labors in this vicinity, he found many willing hearers in whose hearts the seed took deep root and brought forth fruit an hundred fold. Descendants of the Puritans had for more than a hundred years established homes upon the hills and in the vales of the Naugatuck. They brought with them the bible and a belief in its teachings, and many who were cold in formalism and the forbidding doctrines of Calvinism were ready to embrace the more loving and trusting teachings of Methodism under the zealous labors of the first Methodist preachers, any one of whom might well have been taken as the original of Jean Ingelow's "Curate": "He had learned to kneel by beds forlorn, and stoop under foul lintels. He could touch, with hand unshrinking, fevered fingers; he could hear the language of the lost, in haunt and den—so dismal that the coldest passer-by must needs be sorry for them." They were alike ready to comfort the sick and exhort the strong, to render consolation to the poor and afflicted and reprove the rich and haughty. Many of the first to join the followers of Wesley were men and women of high standing in the community, and some of them previously members of the older churches, as appears on comparing the names with various records. The pioneer of Methodism in New England first came to Derby in 1791, and, hiring a bellman to call the people out, he preached to them in the shade of some trees in what is now known as Derby Uptown, on the east side of the Naugatuck river, then much deeper than now and navigable to that place. Among the hearers were John Coe and Ruth, his wife, who invited him to preach in their house on his next visit. This invitation he accepted a few weeks later, and extended his work to Chusettown, by which name the settlement near the Falls of the Naugatuck was then known. From that time Derby, comprising what is now Seymour, was included in the circuit, which embraced nearly all of what recently constituted the New Haven and Bridgeport districts.

In 1792 Middletown was made the head of the circuit, which embraced a large part of Middlesex and New Haven counties. This section was no exception to the general persecution of the new denomination, and from pulpit and fireside warnings were given against the innovators, but Lee and his co-laborers, like brave men of God as they were, continued to sow broadcast the seeds of truth. John and Ruth Coe and Mr. and Mrs. Hinman were the first fruits of their labors here, and soon brought their infant sons for baptism at the hands of Rev. Jesse Lee. Mr. Coe's son was baptized John Allyn and Mr. Hinman's son Jesse Lee. John A. Coe grew to manhood as an earnest, efficient Christian, and settled in what is now Beacon Falls, where one of his grandsons resided until within a few years, and was one of the most honored residents of that place, having been repeatedly elected to the legislature and various offices of trust in the town. The first society in Derby was formed in 1793, with John Coe as leader, and was visited by the venerable Bishop Asbury.—Rev. Sylvester Smith.

The preachers on the Middletown circuit from 1791 to 1796 were:

1792, Rev. Richard Swain and Rev. Aaron Hunt.

1793, Rev. Joshua Taylor and Rev. Benjamin Fisher.

1794, Rev. Menzies Raynor and Rev. Daniel Ostrander.

1795, Rev. Evan Rogers and Rev. Joel Ketchum.

1796, Rev. Joshua Taylor and Rev. Lawrence McCombs.

FIRST ORGANIZATION.

Chusettown, so called after the Indian chief, Mauwehu, nicknamed Chuse, was afterward renamed Humphreysville, after General David Humphreys, Aide-de-Camp to General Washington, and in 1850 was, with surrounding territory, incorporated as the town of Seymour. Here in 1797 the members of the new denomination were separately organized with Daniel Rowe of Derby as leader. The original members were Jesse Johnson, Isaac Johnson, Esther Baldwin, Sarah Baldwin and Eunice Baldwin. George Clark, Lucy Hitchcock, Silas Johnson and Olive Johnson were soon added to the number. The ministers preached where they found open doors, in Mrs. Dayton's tavern, the house now owned by William Hull, at the corner of Main and Pearl streets, and in the house of Mr. Stiles, later the residence of Dr. Thomas Stoddard. Some years later they preached in the ballroom of the Moulthrop tavern, on the northeast corner of Maple and Pearl streets.

The circuit preachers for the first four years after the organization
— the new society were —

1797, Rev. Michael Coate and Rev. Peter Jayne.

1798, Rev. Augustus Jocelyn.

1799, Rev. Ebenezer Stevens.

1800, Rev. James Coleman and Rev. Roger Searle.

The Presiding Elders were Rev. Jacob Brush, Rev. George Roberts, Rev. Jesse Lee, Rev. Freeborn Garrettson and Rev. Sylvester Hutchinson. These itinerants were generally stalwart men, strengthened by daily horseback rides and hardened by exposure to all extremes of weather. Most of them were men of fair culture, of great mental strength, of ready wit and glowing oratory, of fervid piety and of marked success as evangelists. Most of them attained a good old age, and the churches which they organized have grown into large and powerful organizations.

For a long time the society continued small, and encountered much prejudice and some persecution. At one time while a meeting was being held in the house of Isaac Baldwin, which stood on the flat east of H. B. Beecher's sugar factory, the persecutors went up on a ladder in time of preaching and covered the chimney flue so that the smoke drove the people out of the house. Squibs of powder were often thrown into the fire in time of worship, to the great annoyance of the people. One who was acquainted with the subsequent life of many of these disturbers of worship said that a curse seemed to follow them, and that most of them died in the prime of life. The preachers on the circuit from 1801 to 1810 were :

1801, Rev. Elijah Bachelor and Rev. Luman Andrus.

1802, Rev. Abner Wood and Rev. James Annis.

1803, Rev. Abner Wood and Rev. Nathan Emory.

1804, Rev. Ebenezer Washburn and Rev. Nathan Emory.

1805, Rev. Ebenezer Washburn and Rev. Luman Andrus.

1806, Rev. Luman Andrus and Rev. Zalmon Lyon.

1807, Rev. William Thatcher, Rev. R. Harris and Rev. O. Sykes.

1808, Rev. James M. Smith and Rev. Phineas Rice.

1809, Rev. Noble W. Thomas and Rev. Coles Carpenter.

1810, Rev. Oliver Sykes and Rev. Jonathan Lyon.

The presiding elders of the district were Rev. F. Garrettson in 1801-2; Rev. D. Ostrander in 1803-5; Rev. William Thatcher in 1806, and Rev. Joseph Crawford from 1807 to 1810.

Among the early Methodists living on Great Hill were Anson Gillette and wife, with five sons and two daughters; Mrs. David Tomlinson, with one son and three daughters; Capt. Isaac Bassett and wife,

with one son and six daughters, and James Tomlinson and wife. Eli Gillette, a son of the first named is still living at the advanced age of eightyfour years, and from his youth has been a consistent and efficient member of the Great Hill church.

Rev. Freeborn Garrettson held the first quarterly meeting in this place in the old Congregational meeting-house in 1803. Moses Osborn, a zealous local preacher residing in Southbury, by his faithful labors in Derby and vicinity during four or five years, prepared the way for a great revival in 1809, when seventy persons were converted in the Neck school-house. Most of these joined the Congregational church, but several families joined the Methodist church and added to its influence in the town. The work moved steadily on in Derby, Humphreysville and Nyumphs. In 1811 the preachers were Rev. Zalmon Lyon and Rev. Jesse Hunt; in 1812, Rev. Aaron Hunt and Rev. Arnold Scholefield. In 1813 Middletown circuit was divided and Stratford was made the head of the new circuit. Rev. Ebenezer Washburn and Rev. James Coleman were the preachers. Stratford, Milford, Derby, Humphreysville, Nyumphs, Great Hill, Quaker Farms, George's Hill, Bridgewater, Brookfield, Newtown, East Village, Stepney and Trumbull were included in the circuit.

Rev. Nathan Bangs was presiding elder of the New Haven district in 1814, and Rev. Elijah Woolsey and Rev. Henry Ames were the preachers on this circuit. This year preaching was divided—half a day at Humphreysville, half a day at Nyumphs and once a fortnight at Derby Neck. It was a revival year at the Neck and on Great Hill. The two brothers, Samuel and David Durand, and their wives were added to the little church in the little red school-house at the Neck. Samuel was a good singer. In 1815 Rev. Elijah Hebard and Rev. Benoni English were the preachers on this circuit; but Mr. English soon located at Humphreysville and went into business. This year Walter French, a resident of Humphreysville, received license to exhort and afterwards a license to preach, and was very useful here and in other parts of the circuit. He had a good memory, a ready utterance, and often spoke with great power and success. He died in 1865, aged over eighty years.

In 1816 Rev. Nathan Bangs, presiding elder, came to preach in the Bell school-house and made his home with Stiles Johnson, on the Skokorat road, opposite Thomas Gilyard's place. After some cautions from careful brother Johnson against doctrinal preaching, the elder went down in the evening and preached a free salvation to a crowded

house, and such was the power of his words on the congregation that when the preacher, in closing, inquired, "Who will have this salvation? Let those who will seek it arise," the whole congregation stood up with one accord and a great revival ensued. "Uncle Timothy" Hitchcock was one of the converts. Rev. Reuben Harris was in charge, and lived in the house with Stiles Johnson. In 1817 the society numbered fifty six members.

The legislature of the state authorized the division of its share of its surplus war tax of 1812 among the religious denominations of the state, but the Methodists refused their portion of the money. At a quarterly conference held at East Village, January 9, 1818, Rev. Oliver Sykes was appointed to communicate with the officials of the state on the subject, but no one had any authority to receive the rejected funds. The disappointed brother returned, still burdened with unwelcome charity. At the quarterly conference of August in the same year, held at Humphreysville, Rev. Aaron Pierce and two others were appointed a committee to write to the treasurer of the state, and if he could not receive the Methodist portion of the money, to draw up a petition in behalf of this circuit to the General Assembly for liberty to return their proportion of the fund. Liberty was granted and the funds were returned to the state. The rising church, though struggling with difficulties, would not sacrifice her honest independence. The fathers were fully committed to the voluntary principle for the support of the Gospel.

Until 1818 the society owned no regular place of meeting, but assembled for worship in the dwellings of the members, in school-houses and occasionally in the old Congregational church. The society was now increasing in numbers and in activity, as related by Rev. S. C. Leonard on pages 12 and 13 of the History of Seymour, and proposed to sell the old church to the Methodists, preparatory to building a new church just north of the Congregational cemetery. A meeting was held by the Methodists for the purpose of taking action preparatory to the proposed purchase, which is recorded as follows:

"HUMPHREYSVILLE, Oct. 31, 1817. At a meeting of the Brethren of the Methodist Society, convened at the house of Timothy Hitchcock, for the purpose of transacting business for the benefit of sd. society, Voted that Robert Lees, Bezaleel Peck, Timothy Hitchcock and Stiles Johnson be appointed a Committee to arrange business with a committee appointed by the Congregationalists relative to the old Meeting House in Humphreys Ville.

Robert Lees, Moderator.

2nd, Voted, Newel Johnson—Secretary.

3rd, Voted, Stiles Johnson, Bezaleel Peck, Robert Lees, Thomas Gilyard, Timothy Hitchcock, Trustees for the said Methodist Society."

The deed of the old meetinghouse read as follows:

"To all people to whom these presents shall come, greeting: Know ye that we, Bradford Steele, Sarah Steele, William Kenney, Ira Smith, Phebe Stiles, & Philena Baldwin, of Derby, in New Haven County, for the consideration of forty Dollars, rec'd. to our full satisfaction of Stiles Johnson, Bezaleel Peck, Thomas Gilyard, Robert Lees and Timothy Hitchcock, do remise and release and forever quitclaim unto the said Johnson, Peck, Gilyard, Lees, and Hitchcock, for the use of the said Methodist Society, and unto their heirs and assigns forever, all the right, title and interest, claim & demand whatsoever, as we the said releasors have or ought to have in or to one certain House in Humphreys Ville, adjoining the burying ground, built for a House of Public Worship, to have and to hold the same premises, with all their appurtenances, unto the said Releasees & their heirs & Assigns forever, so that neither we the releasors, nor our heirs, nor any other person under us or them shall hereafter have any right or title in or to the premises or any part thereof, but therefrom we and they are by these presents forever debarred & secluded.

In witness whereof we have hereunto set our hands & seals this 22nd day of Sept, Anno Domini, 1818.

Bradford Steele,	[seal]
Sarah Steele,	[seal]
Ira Smith,	[seal]
Phebe Stiles,	[seal]
Wm. Kenny,	[seal]
Philena Baldwin,	[seal]

Signed, sealed & Delivered in presence of
 John Humphreys, Jr.,
 Phebe Stiles,
 Elias Baldwin.

New Haven Co. SS., Derby, Sept. 22, 1818, personally appeared B. S., S. S., I. S., P. S., W. K. & P. B., signers and sealers of the forgoing instrument, and acknowledged the same to be their free act & deed before me.

John Humphreys, Jun'r, Justice of the Peace."

THIRTY YEARS IN THE OLD CHURCH.

1818 TO 1848.

Active among the membership of the now prosperous society were Jesse and Stiles Johnson, sons of Isaac Johnson, who died in 1813, with their families. Jesse Johnson was afterward a local preacher and a close student of the Bible, but became insane, and after a long confinement, died in 1829. The two brothers were buried in the cemetery in the rear of the church.

Stiles Johnson died Oct. 4, 1818, aged 36 years, leaving by will to the Methodist Society the ground on which the church stands, with the green in front, also \$334 in money, of which \$134 might be applied to repairs on the church, the \$200 to be kept as a perpetual fund, the interest alone to be applied for the support of "regular Sabbath preaching." Following is a copy of the clause of his will making the bequest to the church :

2nd.—I will and bequeath to the Methodist Society in Humphreys Ville the land on which the meeting house now stands, together with the Green in front of said House, to be in the care of the Trustees of said house, for the benefit of said Society, and I also give three Hundred and thirty-four dollars of my Estate to be applied to the support of the Methodist traveling Preachers as long as there shall be regular Sabbath preaching in the aforesaid Meeting House, which money shall be raised and paid out of my Estate as though it was a Debt to the Trustees of said House, and the interest annually applied as aforesaid. But if it should be thought by the aforesaid Trustees more for the benefit of said Society, they may apply and sum not exceeding one Hundred and thirty-four dollars to making further repairs on said House, and the remainder to be applied as aforesaid. But if the Traveling Connection should neglect or refuse to supply said House as aforesaid then the interest of said money shall be given to such local preachers as shall for the time being supply their place, according to the discretion of the Trustees.

In case his adopted son did not live to become of legal age, it was provided that a further sum should accrue to the Society. The witnesses to the will were Sally B. Bassett, daughter of Jesse Johnson

and sister of Stiles Johnson's adopted son, Elizabeth Hitchcock and Rane Hitchcock.

The building was soon after enlarged and a gallery built round, but no paint was used either within or without. In 1819 there were three classes. The leaders were Robert Lee, Timothy Hitchcock and Orrin Peck, the latter class meeting in Woodbridge. The members of Timothy Hitchcock's class were: Cynthia Johnson (widow of Stiles Johnson), Thomas and Lois Gilyard, Jared and Sally B. Bassett (daughter of Jesse Johnson), Timothy and Urania Hitchcock, Anna Davis (widow of Reuben Davis), Bezaleel and Martha Peck, Alva Davis and his wife Polly (daughter of Capt. Daniel Holbrook), Hepzibah Johnson (daughter of Jesse Johnson) and Sheldon Hitchcock (son of Timothy Hitchcock).

The circuit preachers from 1816 to 1820 were Rev. Nathan Emory, Rev. Arnold Scholefield, Rev. Reuben Harris, Rev. Ezekiel Canfield, Rev. Samuel Bushnell, Rev. Aaron Pierce, Rev. Beardsley Northrop, Rev. David Miller and Rev. Bela Smith. Two preachers were usually appointed to each large circuit each year to alternate at the different stations.

The quarterly meetings of those times were largely attended and exceedingly interesting, the people going from all parts of the circuit on Saturday and putting up with the people in the vicinity of the place where the meetings were to be held, so as to be ready for the services of the Sabbath. In the afternoon they heard a sermon, after which came the quarterly conference, composed of all the stewards, class leaders, exhorters and preachers on the circuit. The presiding elders were present on such occasions and drew large congregations, the people generally expecting to hear strong doctrinal sermons, which were usually very effective. At one of these meetings on Great Hill in 1820, under the direction of Rev. Ebenezer Washburn, presiding elder, fifteen persons were converted in one afternoon.

From 1821 to 1830 the membership on the circuit was much increased as the result of revivals in different places. The preachers were Rev. James Coleman, Rev. Laban Clark, Rev. Eli Barnett, Rev. John Nixon, Rev. Eli Denniston, Rev. William F. Pease, Rev. Julius Field, Rev. Samuel D. Ferguson, Rev. Valentine Buck, Rev. John Luckey, Rev. Nathaniel Kellogg, Rev. Reuben Harris, Rev. John Lovejoy and Rev. Laban C. Cheney. The presiding elders were Rev. Samuel Merwin, Rev. Samuel Luckey, Rev. D. Ostrander and Rev. Laban Clark.





REV. SAMUEL R. HICKOX.

In 1828 this part of the circuit was separated, and Humphreysville and Hamden were associated. Samuel R. Hickcox, a local preacher from Southbury, moved into Humphreysville in 1828, and had charge of a grist mill at the falls, keeping boarders from the cotton mill. He was a good preacher, and was a great help to the church. In 1829 Thomas Ellis, a Welshman and a spinner in the cotton mill, was converted and joined the church here, of which his wife was already a member. He had been a wild young man and a great singer. It was said that he could sing all night without repeating a song, but in two years after his conversion he had forgotten them all. He was an important addition to the church on account of his musical ability.

"In 1831 Heman Bangs was appointed in charge of the circuit, with Daniel Smith as his colleague, and Wm. Bates, a local preacher residing at Humphreysville, was employed as an assistant. In this year most effective work was done. Such a year's work as Heman Bangs did on the Derby circuit in 1831-2 is almost unparalleled. He was an indefatigable worker and nothing discouraged him. At the first quarterly meeting after paying his helpers he had but 75 cents left for himself, and yet at the close of the year all were paid. Two churches were built, another planned, the lot for the old (Humphreysville) parsonage was purchased and the cellar walls were built. He planned the Derby camp meeting and was the mainspring of the whole machinery of the circuit. Driving into Waterbury for the first time, he lifted up his heart and voice in prayer to God for the success of Methodism in that town. 'There were giants in those days,' and none were more fruitful in work to build up our Zion than Heman Bangs. All honor to the old hero. Daniel Smith was a noble helper, sound and logical."

The camp-meeting above mentioned was held in the woods west of where the Catholic church of Birmingham now stands, and continued eight days. On the Sabbath ten thousand people were supposed to be present and the fruit of the meeting was about one hundred converts. Sylvester Smith, afterwards long identified with the interests of the church, was present during the whole of that remarkable meeting. In this year the churches in South Britain and Middlebury were built, the foundation of one at Waterbury laid and the building of a parsonage in Humphreysville commenced. Three hundred dollars worth of books were sold on the circuit, a large amount of missionary money raised and the preachers' salaries paid in full. In April, 1832, Sylvester Smith, then a local preacher from Hotchkissstown, now Westville, where

he was first licensed in March, 1830, moved into this village. Rev. Daniel Smith was continued on the circuit and Rev. Robert Travis was preacher in charge of the Humphreysville church. The parsonage was not quite ready for Mr. T., but in a few days after his arrival in town he moved into it. It was built by the two brothers Lane, from Monroe. At this time the church was an ecclesiastical society under the statute and known as the Methodist society of Humphreysville.

In 1833 Rev. Raphael Gilbert, Rev. Thomas Bainbridge and Rev. Chester W. Turner were the preachers on the circuit, Mr. Bainbridge occupying the parsonage. Turner was a single man, who afterwards married the sister of Rev. J. D. Smith of the Episcopal church. Mr. Bainbridge was a good preacher and a sweet singer. In 1834 Rev. Humphrey Humphries and Rev. John Crawford were the preachers, Mr. Humphries moving into the parsonage. Rev. Josiah Bowen had charge of the circuit in 1835-6. In the middle of 1836 he moved out of the parsonage into a house at Derby Neck, where he remained until he died not many years since. On the first of October, 1836, Rev. Sylvester Smith moved into the parsonage and occupied it four years at an annual rent of fifty dollars. Rev. David Miller was preacher in charge in 1837 and 1838, residing at Great Hill. He closed his term of service in May, 1839. Rev. Oliver Sykes, a superannuate, had been an assistant preacher for several years. Thomas Ellis received license to preach in 1833, and did good service on the circuit until 1838, when he joined the conference and became a successful itinerant. He died in triumph in May, 1873, aged sixty-eight. Rev. J. Bowen and Rev. J. B. Beach were the preachers in 1839.

Since 1839 Birmingham and Waterbury have been separate stations. Middlebury and South Britain sustained a pastor, and only Humphreysville, Great Hill, Pleasant Vale and Pinesbridge were included in the circuit with Humphreysville.

In 1840 and 1841 Rev. Thomas Sparks was the preacher in charge, residing at South Britain, and Rev. Ezra Jagger in 1842 and 1843, residing at Great Hill and assisted in his second year by Rev. M. Blydenburgh. Horace Atwater, a student at Yale, was also a very effective assistant.

On Saturday, March 19, 1842, a quarterly meeting commenced at Southford. Presiding Elder Carpenter being absent, Sylvester Smith preached. Sunday morning was very pleasant, and after love feast it was found impossible for more than half the people to get into the



REV. GEORGE L. FULLER.

chapel. Rev. Thomas Sparks occupied the pulpit and Mr. Smith went below and took his stand in the school-room and preached with half his congregation outdoors. It was a memorable time. These were prosperous years for the church at Humphreysville after a period of depression. Rev. Moses Blydenburgh was pastor in charge in 1844 and lived on Great Hill. Mr. Blydenburgh died in 1848, aged 31 years, leaving a wife and one son, now a lawyer in New Haven.

Rev. George L. Fuller had charge of the circuit in 1845 and 1846, residing on Great Hill. Three of his children were buried there. He was a man of great energy and much humor, and the cause prospered under his pastorate. During his second year steps were taken preliminary to the building of a new church in Humphreysville, which are given more at length in another chapter. He is still living at Norwalk, though in feeble health, and is the oldest surviving pastor of this church.

THE OLD MEETING-HOUSE.

The venerable building had served for nearly fifty-four years and the time had almost come when it was to be replaced by a more commodious structure. Its walls had echoed with the eloquence of men mighty in faith and zeal for the salvation of souls, its pews had been occupied by men and women who had helped to lay deep and strong the foundations of our governmental and social institutions. But the feeling was growing that a better building should be erected to the worship of Jehovah, and that the society was now able to do it. Many precious memories clustered about the old building, and we would that we were able to present its likeness to our readers. As it is, a pen picture of its outlines as it appeared to the writer in his childhood days must suffice. It stood facing the west, covered with broad clapboards, no spire surmounting its roof, its brown sides wholly unadorned. A central aisle was lined with long seats with perpendicular backs reaching to the sides of the building.

Narrow galleries on either side and across the north end were supported by large posts and reached by a narrow stairway on the side of the entrance, at the west end. The building had never been painted or plastered. The swallows built their nests against the roof, and flew in and out of crevices under the eaves during the services. At the east end of the church was a platform raised one step, surrounded by a railing, and in front of this was an open space where for a few years had stood a "box" stove, though the foot stoves, or tin boxes filled with live coals, were still in use.

In the center of the space within the railing was the quaint old pulpit, with a door or gateway about three feet in height. The pulpit was somewhat elevated, but not nearly so much as was common in those days. Its first occupant had been the Rev. Benjamin Beach, grandfather of S. Y. Beach, Esq., who lived in the house adjoining the present parsonage, now owned by Mr. Charles Hyde.

THE NEW CHURCH.

During the pastorate of Rev. George L. Fuller, in the fall of 1846, a subscription was opened for a new church edifice and the members contributed with great liberality. It is a matter of regret that the financial accounts of the society at that period are not available, as there in the possession of the society, church or various boards no records of their finances earlier than 1869.

In the spring of 1847 Rev. Charles Stearns was appointed pastor and pushed along the new enterprise. The old meetinghouse was sold for one hundred dollars and torn down, and a new edifice reared in its place. The members gave liberally according to their ability and many came and labored with a zeal and ardor worthy of the cause. The corner stone was laid on Saturday, June 19, 1847. Rev. E. W. Smith of Birmingham was the speaker. Sylvester Smith deposited the case under the stone after announcing its contents. Rev. Charles Stearns, pastor, conducted the services, and was assisted by Rev. William B. Curtiss of the Congregational church.

The following description of the church was published in the Derby Journal of Feb. 3rd :

The house is Gothic in design, 40 by 60 feet in dimensions, with a basement almost entirely above ground containing a commodious lecture-room and two class-rooms. It has an excellent toned bell of 1,150 pounds weight. The slips, the ceiling, the altar and the galleries are grained ; the scrolls on the slips are of black walnut. The base on the pulpit is painted in imitation of Egyptian marble, and the pulpit Sienna marble. The walls above and below are frescoed. The ascent from the basement to the vestibule, and from thence to the galleries, is by a spiral stair in the steeple and turret. The windows in front, as also those in the steeple and turret, are of stained glass. The sofa, chairs and table, together with the columns for the pulpit lamps, are of black walnut. The cost of the building is about five thousand dollars. In the afternoon of the day of dedication the slips were rented, and the Trustees will realize about six hundred dollars therefrom.

Mr. Hotchkiss of Birmingham was the architect, and he is justly deserving of credit for the plan of the building—the proper proportion and

beautiful symmetry of which favorably impress almost every beholder. The writer of this is authorized to say that the building committee and trustees of the church take great pleasure in giving publicity to the feeling of entire satisfaction which they entertain in reference to those who have been employed in erecting the house—by the manner in which they have acquitted themselves.

To the Builder, Mr. Amos Hine of Woodbridge, who has shown himself to be both competent and faithful. While engaged in the construction of the house, he has apparently identified himself with the interests of those by whom he was employed.

To the Masons, Mr. Jerry Bassett and Mr. Isaac Davis, both of this village, the former for the neat and substantial wall of the basement, together with the steps, both of which are pronounced second to none in this region; the latter, who has done himself great credit by the manner in which the walls were finished, in the plastering and frescoing, above and below.

To the Painter, Mr. Martin, also of this village, who in the external painting and sanding of the house, together with the internal work, has shown himself master of his business. The work upon the pulpit was done at his own suggestion and expense, and is considered to be in excellent taste, presenting a beautiful contrast with the base, as well as the other parts of the house.

The trustees and members of the church take great pleasure in acknowledging the donation of the beautiful black walnut table, valued at twenty-six dollars, presented by Mr. Albert J. Steele of this village, the workmanship of Mr. David Johnson, also of this village.

Great praise is also due to the ladies connected with the "Female Aid Society" of this church and others who have assisted in the work for the neat and tasteful manner in which they have furnished the church. The carpets, the trimmings of the pulpit, the sofa, the chairs for the altar, together with the lamps, are the results of their labors and speak much for their zeal and diligence in the cause.

While the members connected with this church congratulate themselves in having by the good hand of God so comfortable a place in which to worship the God of their fathers, they are not insensible to the feeling of kindness and good will which has prompted members of the sister church to lend a helping hand in this enterprise. May the good Lord reward them an hundred fold in spiritual blessings. C. S.

The strip of land west of the church, between the rows of elms and maples was deeded to the society Oct. 31, 1848, by Sylvester Smith. Derby Land Records, vol. 35, page 215 :

"Commencing at a point on the line of the highway at the corner of the land this day deeded to Medad K. Tucker, and running easterly on sd highway line $3\frac{2}{3}$ rods to the line of this grantee, thence southerly on sd grantee's line $14\frac{2}{3}$ rods to a point on Bennett Wooster's line close by a maple tree, thence running the south side of sd tree on sd Bennett

Wooster's line $3\frac{20}{100}$ rods, thence northerly on Medad K. Tucker's line to the place of beginning, sd last mentioned line being $14\frac{34}{100}$ rods, containing an area of 43 rods, hereby saving and reserving to myself the fee simple of sd land after the sd church shall fail to sustain a meeting house where their house now stands, hereby only granting the use of sd land to sd church so long as the same shall remain in the control and direction of the trustees of sd church during the time aforesaid solely for the accommodation of the Methodist E. Society of Humphreysville, and when the sd Society ceases to maintain sd church in the place where it now stands then sd land is to revert to this Grantor, his heirs and assigns."

The bell, from Meneely's foundry in Troy, was raised to its place in November. Its weight was eleven hundred and fifty pounds.

The church was dedicated on Tuesday, January 18, 1848, by Bishop Janes, who preached from Ezra vi, 16. In the evening he preached again. The collections amounted to \$292.83. The whole cost of the house, bell and furniture was \$5,800. On the day of dedication the slips rented for \$580 and the average amount of annual rents during the first ten years was about \$550.

The elms near the church and most of the maples were set out by Sylvester Smith and his son William E. Smith, who was killed in the war Sept. 1, 1864. Two only of the maples on the west side had been previously set out by Alva Davis. The others were set Oct. 28, 1848, and the elms on the day of the Presidential election.

In May, 1849, Rev. Seneca Howland was in charge of what in the next year was set off from Derby as the town of Seymour. He remained two years and some additions were made to the church. Twenty-three came forward as seekers at his first watch meeting.

He was born Dec. 19, 1819, in Danby, Tompkins Co., N. Y., studied at Wesleyan University, leaving there in 1847, studied medicine in New York University, joined New York conference in 1848 and officiated on the Derby circuit, including Humphreysville, in 1849 and 1849. During his stay the name Humphreysville was discontinued by the incorporation of the town of Seymour.

Wales French was elected a trustee April 2, 1840, and Samuel R. Hickcox about this time. On the 26th of January, 1846, Rev. George L. Fuller appointed trustees as follows: Thomas Gilyard, Jared Bassett Merritt Osborn, Samuel R. Hickcox, Sylvester Smith, Warren French, Burritt Hitchcock, William B. Watson and Wilson Wyant. April 3, 1846, Lyman Hartson was appointed in place of Thomas Gilyard, resigned; Sheldon Miles vice Wilson Wyant, resigned. Vacancies were afterwards filled by the official board.



REV. DAVID OSBORN.

PASTORATE OF REV. DAVID OSBORN.

1851-2.

In closing up the two years' service at Jamaica, Long Island, I found a shortness of breath, which I erroneously regarded as the result of sea air. I asked as a favor of my presiding elder, Rev. Seymour Landon, an appointment in Connecticut. He consented, and in the spring of 1851 I received as my eighteenth appointment the charge of Seymour and Ansonia. I went to the work with a good heart, inasmuch as Seymour had the repute of a revival-work church, and I felt confident that I could win a place in the affections of the people by faithful, earnest work in the pulpit, in the prayer-meeting and pastoral visitation.

Rev. J. M. Reid had been pastor in Birmingham the two preceding years and had planned and engineered the building of a place of worship in Ansonia—stores for rent on the ground floor and a commodious hall for worship over them. In this hall church I preached every other Sabbath.

At Seymour we had a fine church edifice—new, with most beautiful surroundings. There I found Bro. Sylvester Smith and in his family he at once made me feel at home and immediately paid me twenty dollars to meet my moving expenses, saying, "You will need a little money to begin with." Bro. Smith knew how to look after things, and naturally was a leader in the movements of the church. A whole souled Christian man; alive with the Divine indwelling; a good, a very good preacher, in full sympathy with earnest right, but with no pity for a drone. A leading member of the church in Birmingham said to me, "You have Bro. Smith up at Seymour, and if you don't look out he will beat you." I replied, "If he can out-work me and preach better than I can I am glad of it; but I will give him a pull." He proved one of the most blessed fellow-workers I ever had in any charge. Very prompt and outspoken in approving or disapproving, his counsel was most valuable, for he knew the people as one who had lived and worked among them. The church had an unusually large number of excellent workers, strong in faith and prayer. Father Hickcox was there; also

Warren French, Bro. Jared Bassett, W. E. Hendryx, Lugrand Sharpe and others not a few, and among the young men was Bro. A. W. Lounsbury. Bro. F. Durand led the choir and taught school down in the village. These men and the wives of those married stand up in the field of my memory as a chosen host of the Lord.

The Lord poured his spirit upon us and the first winter about seventy persons professed conversion and were added to the church, many of them young men. While this blessed and powerful work was progressing a revival commenced at Ansonia and we held extra meetings in both churches at the same time for some weeks. I was then taken sick with lung fever, the longest sickness of my life. I was out of the pulpit ten consecutive Sabbaths, but Bro. Smith and the brethren kept the services moving in good order and I was informed each day of the progress of the Lord's work in Ansonia. Dr. Johnson was my family physician, and the church would have furnished watchers, but the Sons of Temperance claimed the right to furnish them for every other night, and Mrs. Osborn was relieved from all care to secure watchers. The dear church looked after the welfare of my family. The kindest of kind friends lived in Seymour in 1851, and God cared for me and mine through them.

At the close of the first conference year Ansonia desired a pastor to live among them and was set off. Great Hill was considered a part of the Seymour society and Bro. Judson English was a host among the brethren upon that hill. The second year was one of spiritual prosperity, of harmony and increasing affection between pastor and people.

God's providence was manifest to me, not only in my recovery from the fever, but again and again. I will recall one instance. My oldest son, Lemuel Olin, then a very small boy, attended school at the stone school-house. One day some of the older boys were talking about what was to be done in case one broke through the ice. Not to walk, but lie down and crawl to the help of the one in the water. Some two or three days after Lemuel and two other as small boys as he went upon the mill pond west of the stone school-house. The ice broke under him and he was in water much over his head. In going down his extended arms caught on the edge of the ice. He could feel the current of the water drawing him under. In an instant two little boys were flat on the ice, the second holding on to the foot of the foremost, and getting hold of his arm they succeeded in helping him out. Not another human being was within sight. He went to Sister Johnson's and said, "I want to stand by your stove; I am cold." Not once alone has a

marked providence preserved the life of each one of my four children. In the case of Bro. Watson's sick daughter I saw a wonderful instance of answer to an unpremeditated prayer in which the answer was quick and complete. The daughter still lives.

I have grand remembrance of Seymour prayer-meetings, and I have distinct recollection of her storms and how the thunder peals reverberated from the hill tops, old Castle Rock doing its part in these grand echoings. A venerable man, Father Chichester of the east end of Long Island, at a camp-meeting, as he arose on the platform to give an exhortation exclaimed, "Thank God he ever made Long Island!" and I thank God that in His providence I have lived two years with the Methodist families of Seymour.

I was then in middle life. Now, of my old companions in the New York East conference only six remain who were in the New York conference in 1834, and two of these were probationers of one year's standing, and another, Bro. N. Kellogg, is slowly passing away at his home in Pittsfield, Mass. All the then bishops and nearly a whole conference gone before me.

"I brush the dew on Jordan's bank,
The crossing must be near."

But the Land of Promise is the further shore.

D. OSBORN.

Rev. Rufus K. Reynolds was appointed pastor in the spring of 1853 and reappointed in 1854. He was an energetic and useful man. It is a matter of regret that the church has no record of the work accomplished during his pastorate.

PASTORATE OF REV. WM. T. HILL.

1855-6.

The New York East conference of 1855 held its session in Danbury. It adjourned on Wednesday, May 23d, having appointed a preacher to Seymour and Great Hill who was not received. On the 22d of June Judson English of Great Hill drove to Newtown, where the Rev. William T. Hill, a local preacher, was residing and invited him to take the charge. Mr. Hill had graduated from the Wesleyan University at Middletown the previous summer and acted under Presiding Elder Landon through the autumn and winter as pastor of the Dean street church in Brooklyn, which afterwards became the nucleus of the Hanson Place church. He had declined to join the conference on account of ill-health. In accordance with the invitation Mr. Hill preached at Seymour July 1st, his first text there being Gal. vi.; 4, 5. On the 15th of July he preached at Great Hill and again at Seymour on the 22d, when he agreed to become the pastor on condition of being received into some conference yet to hold its session and being duly appointed by the bishop. Through the agency of Presiding Elder Janes on July 25th he was accordingly received on trial by the Oneida conference in central New York, not being present, transferred to the New York East conference, and appointed to Seymour and Great Hill. He continued to reside at Newtown, preaching on this circuit until Sept. 13th, when he removed his family to the parsonage. During this conference year Bro. Sylvester Smith preached in Seymour on alternate Sabbaths, when Mr. Hill officiated at Great Hill.

Friday evening, Dec. 28th, extra meetings were commenced. After a sermon by the pastor Mrs. Beers and B. Franklin Culver presented themselves as seekers of salvation. At the watch-night meeting, after a sermon by the Rev. A. McAllister, ten persons asked the prayers of the church, viz., besides the two mentioned, Mrs. G. A. Benedict, Laura French, Mary J. Watson, Harriet Johnson, Smith Watson, Wm. Johnson, David W. Sharpe and Harriet Umberfield. Jan. 2d fourteen knelt together at the altar, the new ones being Mr. Stone, Mrs. Horace

Helbrook, H. Hickcox and M. A. Smith, seeking pardon of sin. At the next meeting, Jan. 4th, there were again four new penitents, Sarah Smith, Heber Bassett, Grace Culver and Edward Smith. Thus the meetings brought forth fruit until Sunday, Jan. 13th, when John Moshier, who had been a hardened backslider thirteen years, created a sensation by speaking in public of his desire to seek the Lord. Jan. 17th Wm. D. Bissell with others joined the seekers, Bliss French Jan. 22d and W. E. Smith with eight others the 23d. On the evening of Jan. 31st, the Rev. J. K. Burr, D.D., having preached, twenty-two joined the church on trial. Dr. Burr preached three evenings, new inquirers presenting themselves at every meeting. On Sunday evening, Feb. 3d, ten rose for prayers, among whom were Samuel Bassett, Albert Johnson, Harry Davis and ladies whose names were not known.

Among those who began the Christian life about this time were Misses L. A. Osborn, Harriet Rider, Anna Bassett, Antoinette Benham, Ruth Chatfield, the Misses Skeeles and Jane Copeland. At the class-meeting on Saturday night fifty-three spoke of the loving kindness of the Savior. On Sunday night, Feb. 10th, Messrs. Noyes Storrs, Albert Riggs, Wm. Cook and W. W. Andrew, with Mrs. Andrew, were added to the inquirers. On the afternoon and evening of Thursday, Feb. 14th, a donation visit was made at the parsonage, sixty persons taking tea together. On the following evening Miss Benham, Mrs. Losee, Mrs. Ann Van Etten, George A. Chatfield, Charles French, Charles Bissell and others were at the altar of prayer, and on the 20th Mrs. Lathrop and Miss Canfield were added. On Tuesday, Feb. 26th, after a sermon by the Rev. Morris Hill, Misses Martha Smith, Ellen French, Elizabeth Smith, Miss Gilyard and brother, Mrs. Iles and Master Davis came forward and Mrs. Edward Smith rose for prayers. March 4th the new seekers were Mrs. Catharine Wyant, Mrs. Amos Bassett and George Rider. Wednesday, March 5th, Father French preached and eleven were at the altar, the new seekers being Mrs. Dr. Bassett, Maria Baldwin and others.

On Thursday, March 5th, five classes were organized. Saturday evening, March 8th, at general class-meeting seventy-two persons spoke, thirty-six of whom had been converted or reclaimed during the winter. On Tuesday evening, March 11th, Misses Seely, Lyon and Mary Culver and Mrs. Collins confessed their need of Christ. March 14th six were forward for prayers, among whom was a Mr. Botsford, a teacher. Thursday evening, March 27th, after a sermon by Mr. Hill at Pines-

bridge, three persons sought the Lord there. Friday evening, March 28th, the Rev. (now Bishop) C. D. Foss preached from the words "Mighty to save" and Mrs. Esther Holbrook with some previous seekers came to the altar.

Rev. Mr. Hill reported forty-seven probationers at the session of the conference held at Bridgeport June 18, 1856, and was reappointed to the Seymour and Great Hill charge. On Sunday, June 1st, the Rev. Joseph Smith, then a local preacher of Waterbury, began to preach monthly in the Seymour church for the conference year, thus taking half the work which Bro. Sylvester Smith had done the previous year, he continuing to preach one Sabbath every month.

Mr. Hill's second year here passed without special interest other than the reception into full membership of a large number of the converts of the previous year. At the conference in April, 1857, he reported one hundred and thirty-seven members and fifteen probationers, and was appointed to the Stratford charge.

It may be interesting to note the size of the congregations in those days: On Sunday, Feb. 22, 1857, a day of no unusual interest, one hundred and thirty persons were at church in the morning and one hundred and sixty in the evening.

The benevolent collections for the conference year of 1856-7 were: For superannuated preachers \$25, for conference claimants \$25, for the missionary cause \$75, for the Tract Society \$10.18, for the American Bible Society \$16.21, for the Sunday School Union \$5; total \$156.39.



REV. SYLVESTER SMITH.

THE GILYARD LEGACY.

Thomas Gilyard, who died Nov. 12, 1853, left a will, which, in addition to the bequests to the members of his family, also made a donation to the church of which he had long been a member and trusted officer. The will was destroyed, but a witnesses appeared at a Court of Probate held in New Haven Feb. 29, 1856, testified to the facts of the case, and the will was established. The parties cited were Wm. S. Gilyard, Mrs. Weltha A. Gilyard, George Roads, Miss Nancy Roads, Mrs. Lois Gilyard; Sylvester Smith, Henry W. Benedict, Jared Bassett, William B. Watson, Samuel R. Hickcox and Shelden Miles, trustees; Lemman Chatfield and David Beach. The part of the will relating to the church reads as follows :

"Second, I will and bequeath to the trustees of the Methodist Episcopal Society or Church at Seymour a certain piece of land containing about three acres, more or less, known and called "The Woods" or "Wood Lots," and to their successors in office forever, together with the right to water cattle at the spring in the corner of the spring lot, upon the following terms and conditions :

First, they shall lease the same to my daughter-in-law, Weltha A. Gilyard, for farming purposes during her life for the sum of six dollars a year rent therefor if she will take it upon such terms and pay six dollars yearly rent for it, but if she will not take it on such terms nor pay said annual rent then said trustees may rent said land to any other person for such annual rent as they can get during the lifetime of the said Weltha A. Gilyard, and at her decease the said trustees shall rent the said lots to her present children, or to such of them as may then be living, for six dollars a year, to be paid by such children therefor annually if they wish to rent the same upon such terms, but if they do not then such trustees may rent the same to the best advantage to any other person during the life or lives of such children or any of them, and when the said Weltha A. Gilyard and her said children have all deceased may rent the same annually or for a term of years to such person or persons and upon such terms as will best promote the objects of the bequest in their judgment.

The rent or avails of said lots shall belong to the said Methodist Society at Seymour, and I recommend the said trustees to appropriate one half of it annually to the support of such worn-out Methodist preachers as they may think worthy of it and the other half to such missionary purposes as

they may think worthy of it, and in case the time should ever come when said Methodist society shall cease to exist, then I will and bequeath the said lots to the town of Seymour, and in that case I recommend that said town appoint the selectmen of said town who shall reside nearest to the said lot at that time to take charge of the same for said town, and I recommend that he be allowed two dollars a year for his trouble in taking care of the same, and that he shall appropriate the balance of the annual rent thereof to the relief of the minister of the Gospel in said town whom he or they shall deem most in need of it."

The land is situated on the east side of the Skokorat road, south of the house of Horace Chatfield, and comprises three acres and three rods. It is inclosed by stone walls and is divided into two fields by a stone wall running north and south.



In 1856 the Sunday school numbered fourteen teachers and forty-five scholars. The library contained six hundred and seventy volumes. Albert W. Lounsbury was the superintendent of the Sunday school, George M. Eddy secretary and Lugrand Sharpe treasurer. The parsonage was valued at \$1,200 and the two churches at \$5,500.

PASTORATE OF REV. THOMAS STEVENSON.

1857-8.

Rev. Thomas Stevenson was appointed to the pastorate of the Seymour and Great Hill churches in the spring of 1857, having been invited by Rev. W. T. Hill at the request of the official board, and remained two years. During his stay here occurred the great revival which swept like a tidal wave over many parts of the country. There was a great excitement in the Naugatuck valley, and among the remarkable incidents of that period many railroad employes came under religious influences to such an extent that prayer meetings were held in a freight car in the passage from one station to another. About sixty conversions took place in the Methodist church and about forty in the Congregational. The pastor afterward spoke of the church as composed of a kind, noble and generous people, with whom he spent two of the most delightful years of his ministry, and said there were in the church not a few examples of extraordinary piety and self-sacrifice, men and women of devoted lives and most blessed memory.

An annual donation was a matter of course in those days. After one of these visits the pastor and his bride of only a few months found themselves the possessors of twenty-one large loaves of cake, fruit cake, frosted and layered, and were not a little puzzled what to do with them. One evening, after a knock at the door, a comfortable and other useful articles were found in a bundle hung on the door knob, and from time a fine spare-rib was sent in, not less than a dozen during the winter, as tokens that the pastor was not forgotten by his parishioners.

Dr. James Hodge, then living in Seymour and preaching temporarily in a Bridgeport church, often preached in the Methodist church during the week. Rev. Mr. Stevenson preached at Great Hill once in four weeks.

Albert W. Lounsbury was superintendent of the Sunday school in 1857, John H. Moshier secretary and Lugrand Sharpe treasurer. In 1858 William S. Mallory was the superintendent.

SIXTEEN YEARS OF PROSPERITY.

1859-73.

Rev. L. P. Perry was the pastor in 1859-60, confining his labors to this village, and was a faithful and useful minister. The writer was away at school at this time and there is nothing in the archives of the church which furnishes any account of the work of these two years. There is no available record of members received or of the finances of the society.

Warren French was superintendent of the Sunday school in 1859, W. N. Storrs secretary and Lugrand Sharpe treasurer.

Rev. Albert Booth was the pastor for the conference year commencing in April, 1861. The trustees elected this year were Jared Bassett, Sylvester Smith, Warren French, Sheldon Miles, Henry W. Benedict, Smith Botsford and William N. Storrs. At the ensuing conference the pastor made the following report: Number of members 152, deaths 3, probationers 6, local preachers 2, baptisms 5; value of churches \$7,000, parsonage \$1,500; officers and teachers in two Sunday schools 22, scholars 85; number of volumes in the Sunday school libraries 1,100. Benevolent contributions—Conference claimants \$8.00, Missionary Society \$28.00, Tract Society \$6.00, Bible Society \$8.00, Sunday School Union \$6.00; total \$56.00. W. N. Storrs was superintendent of the Sunday school, George S. Wyant secretary and Lugrand Sharpe treasurer.

At the conference of 1862 Rev. George Lansing Taylor was appointed to Seymour and Great Hill, this being his first itinerant work. In his first year the missionary collection was increased from \$28 to over \$100. At the conference of 1863 he reported 150 members, four deaths, four probationers, one local preacher, five baptisms, two Sunday schools with thirty-one officers and teachers, 124 scholars and 800 volumes in the library. In his second year the society raised \$1,200 towards paying off the church debt, and there were a number of conversions. He was an earnest and fearless defender of the "stars and stripes," and in those troublous days spoke boldly for "the Union, one and inseparable."



REV. GEORGE LANSING TAYLOR.

At the conference of 1864 Rev. A. B. Pulling was appointed to the pastorate of Seymour and Beacon Falls. In the summer of that year a festival was held in a car shop on the flat and later in the season another in the Messrs. H. P. & E. Day's new brick factory. The net proceeds of the two were \$800, with which the remainder of the debt on the church was paid off. At the end of his first year 154 members were reported for the two churches, with seven probationers and one death, 23 officers and teachers in the two schools, 176 scholars and 1,177 volumes in the libraries. \$48.68 was raised for the missionary cause and \$15 for the conference claimants. No other particulars regarding the finances of the society were given in the conference minutes for that year.

In the spring of 1866 Sylvester Smith was appointed to the charge for the year and the church edifice was painted outside. It being the centennial year of American Methodism, Mr. Smith preached eight sermons on the subject. Nineteen persons who had on the previous year joined on probation were received into full membership. At the annual meeting of the members of the society held in September under the state law Albert W. Lounsbury, Sheldon Miles and Willis Umberfield were elected trustees for one year; Jared Bassett, Smith Botsford and Wilson E. Hendryx for two years, and Sylvester Smith, William N. Storrs and Warren French for three years.

Rev. Joseph Pulman was pastor in 1867-8. A series of revival meetings were commenced in December, 1867, and continued through January and February, 1868, resulting in quite a number of conversions. A series of similar meetings were commenced in the Congregational church Feb. 9th under the direction of Rev. Allan Clark. Rev. Mr. Hill received sixty-five probationers at one time near the close of the first year. In April, 1868, there were 165 members and 75 probationers. The benevolent contributions reported for the conference year 1867-8 amounted to \$106.55, including \$65.75 for the missionary society. The pastor's salary was \$800. At the election of trustees in 1867 Sheldon Miles, Willis Umberfield and W. W. Dibble were chosen for three years.

Sheldon Miles was superintendent in 1868, S. M. Shelden secretary and W. C. Sharpe treasurer. At the meeting for the election of trustees in September, 1868, Smith Botsford, A. W. Lounsbury and C. C. Nugent were elected. At the meeting for the organization of the board in October, the first of the kind of which the church has any record, Syl-

vester Smith was elected president, Sheldon Miles treasurer and W. W. Dibble secretary.

The "benevolent contributions" reported to conference amounted to \$155.77, of which \$107.33 was for the missionary cause. The collections for the poor of the society amounted to \$19.77. The pastor was paid a salary of \$1,000, beside as usual the use of the parsonage and the customary donation. The membership numbered 201, with nine probationers.

In the spring of 1869 Rev. Bennett T. Abbott was appointed to the pastorate. The parsonage was refurnished, reshingled and otherwise repaired and a new fence built entirely around the premises. W. C. Sharpe was the superintendent of the Sunday school, James K. Adams secretary and Lugrand Sharpe treasurer. The average attendance was eighty-eight. In the fall Sylvester Smith, Warren French and W. N. Storrs were re-elected trustees for three years. The benevolent collections amounted to \$139.75, including \$91.95 for missions. The pastor's salary was \$1,000.

The first printed report of the finances of the society was made in December, 1869. Six festivals were held that year, netting respectively \$47, \$45, \$70, \$100.75, \$82.15, \$82; total from festivals \$426.90. The slip rents collected amounted to about \$740, collections \$76.28, interest on the Stiles Johnson legacy \$12, and several special subscriptions amounted to over \$470, making a total of \$1,725. The payments were: For repairing and furnishing the parsonage \$250.95, to presiding elder \$25, to sexton \$115; interest, furnace, fuel, lights, etc., about \$150, a note of \$400 to Willis Umberfield, and the remainder on the pastor's salary.

At the conference of 1870 Rev. Mr. Abbott was returned for another year. In this year the ground on which the present parsonage stands was purchased of Edwin Smith for \$500. Mrs. M. A. Sackett canvassed the society for funds to pay for it, and by her zeal and perseverance succeeded in collecting the larger portion of the amount in 1870 and 1871. The finances for the year, so far as can now be ascertained, were:

RECEIPTS.

Sliprents \$1,035.80, monthly collections \$73.39	\$1,109 19
Quarterly collections	36 50
Subscription to pay for parsonage lot	243 00
Subscription for fence, insurance, etc.	100 49
First festival \$49.26, 2d \$113.00, 3d \$66.65, 4th \$55.23	284 14

Total \$1,773 32



REV. JOSEPH PULLMAN.

PAYMENTS.

Paid the pastor on previous year's salary	\$ 432.00
Paid the pastor on current year's salary	1,000.00
Paid on parsonage lot	356.00
To presiding elder \$36, insurance \$37.75, fence \$31.13 ...	104.88
For wood and cutting \$32, lights \$9	41.00
Repairs \$33.90, to Charles Edwards, sexton, \$55.23	89.13

Total, \$2,023.01

A balance of \$14.38 was reported in the treasury Apr. 1, 1871, with an indebtedness of \$280 at the bank for borrowed money and \$34.77 for services of sexton.

The trustees elected in the fall of 1870 were Sheldon Miles, S. H. Rankin and W. W. Dibble.

PASTORATE OF REV. JOSEPH SMITH.

1871—1874.

In the spring of 1871 Rev. Joseph Smith was appointed to the pastorate and was warmly received by the membership, to many of whom he was already well known. The older members remembered him in 1847, when as a local preacher of great ability and zeal, living in Waterbury, he had occasionally preached in Seymour.

His pastorate was one of faithful work and steady growth and was long a pleasant memory to those who had the pleasure of listening to his words. Years after Rev. Dr. Pullman wrote of him as follows:

“Brother Smith was like a cube, never off his base, always symmetrical and strong. There was also a beautiful blending of cheerfulness with his sobriety like sunlight on a tower or flowering vines on a fortress. We recall his cheerful greetings, the genial smile which spoke for the brotherly heart within. He possessed unusual mental vigor, and his sermons were always characterized by clear, sound thought expressed in plain but lucid Saxon English, the whole arranged in faultless proportion and unity. He had the reputation of never preaching a poor sermon. He was in absolute sympathy with the theological system which the Methodist fathers bequeathed to our Church, and yet there was no intolerance in him. Brother Smith's appointments were as follows: Stepney, 1858–59, two years; Ridgefield, two; New

Britain, two; East Granby, two; Clinton, two; Stratford, three; Seymour, three; Redding, three; Roxbury and Springdale, two; Southport, three; Middlefield, three; Cornwall Bridge and Ellsworth, three; and Bloomfield, three years."

The workers of this three years is shown in part by the list of official members. The stewards in 1871 were Warren French, A. W. Lounsbury, Sheldon Miles, Dennis Munson, W. N. Storrs, W. W. Dibble, Clark Davis, Oscar Woodruff and Judson English. The class leaders were Warren French, A. W. Lounsbury and C. C. Nugent. W. N. Storrs was treasurer of the society and W. W. Dibble was the secretary. The trustees elected in September were Lyman Botsford, W. C. Sharpe and T. S. Ladd.

In the spring of 1872 Smith Botsford, Charles Edwards, W. E. Hendryx and C. H. Blanchard were added to the list of stewards. W. C. Sharpe was elected treasurer, and Joseph Hitchcock secretary. W. W. Dibble was the superintendent of the Sunday school, Lugrand Sharpe treasurer, Edward S. Downs librarian, and Wm. B. Sherman assistant librarian. The trustees elected in September were Warren French, H. B. Beecher and W. N. Storrs.

The stewards elected in the spring of 1873 were Warren French, Smith Botsford, Charles Edwards, W. C. Sharpe, A. W. Lounsbury, W. B. Sherman, S. R. Butler, W. E. Hendryx, C. C. Nugent. W. C. Sharpe was the recording steward and treasurer, A. W. Lounsbury collector, and C. N. Blanchard superintendent of the Sunday school.

The trustees elected in the fall were Lugrand Sharpe, William Gilyard and Edwin Smith.

PASTORATE OF REV. WM. R. WEBSTER.

1874 5.

In April, 1874, Rev. Wm. R. Webster was appointed to the pastorate and labored with great zeal and enthusiasm. Under his leadership it was voted to make the seats free and adopt a weekly system of payments of such sums as should be subscribed for the regular expenses of the church. Under this system payments were made promptly and during his pastorate the plan of free seats and voluntary contributions was a success.

Robert Matthews, Edward Botsford and Henry C. Rogers were

added to the board of stewards. Wilson E. Hendryx, Christopher C. Nugent and Frank H. Brewer were appointed exhorters. W. C. Sharpe was re-elected treasurer of the society, and Joseph Hitchcock secretary. In September Wm. B. Johnson, James K. Adams and W. C. Sharpe were elected trustees for three years. Warren French was president and treasurer of the board of trustees and W. C. Sharpe clerk.

The expenses for the year were: Pastor's salary \$800, moving to Seymour \$21.50, assessment for the presiding elder \$46, for sexton \$69.00, fuel and lights \$55.08, parsonage furniture \$95.24, other society expenses \$34.55, total \$1,123.37. The net receipts were: From slip rents and collections \$875.00, two festivals \$110.04, on subscriptions \$60.20, from other sources \$41.00; total \$1,186.24. All bills were paid and the receipts exceeded the expenses by the sum of \$62.87. The trustees received from rentals, &c., \$182.50, and paid for taxes, interest and repairs \$190.59. The pastor reported \$126.46 as raised for Sunday school purposes, for conference claimants \$17.75, for missions \$67.00, benevolent collections \$25.30. At the close of the year there were reported 145 members and ten probationers.

PASTORATE OF REV. E. H. DUTCHER.

1875-6.

In April, 1875, Rev. E. H. Dutcher was sent by the conference for the ensuing year. From time immemorial annual meetings of the society had been held under the sanction of the laws of the commonwealth. With reference to these he said that there was under the law of the church no such thing as a Methodist society and that the separate organizations could only be known as Methodist churches. This was approved by the presiding elder and thereafter the business which had been done at the annual meetings of the society was left to the quarterly conferences.

During the eight years preceding Lugrand Sharpe had been appointed by the quarterly conference to collect for the missionary cause and the amounts contributed were: For the year commencing in April of 1867, \$65.75; 1868, \$107.33; 1869, \$91.95; 1870, \$158.73; 1871, \$64.50; 1872, \$68.22; 1873, \$67.00; 1874, \$61.00, as shown by the published minutes of the New York East Conference.

This spring a change was made and the amount contributed during

the year was only \$10, to which was added \$3 from the interest on the Gilyard legacy.

The sum of \$214.63 was expended in furnishing the parsonage. The receipts for the year were not sufficient to pay the current expenses and more than \$500 of the proceeds of the Kirtland legacy were used to pay the deficiency on the pastor's salary and other arrearages.

The stewards were D. A. Munson, Edward Botsford, Charles Edwards, Sheldon Miles, Robert McKay, Wm. B. Sherman, S. R. Butler, W. E. Hendryx and H. C. Rogers. D. A. Munson was recording steward and Sheldon Miles district steward. In the fall of 1875 Warren French, H. B. Beecher and W. N. Storrs were re-elected trustees.

At the close of the conference year the pastor reported 153 full members, eight probationers, two local preachers, two deaths during the year, one adult and seven children baptized, 138 scholars in the Seymour and Great Hill Sunday schools, 25 officers and teachers, average attendance 105; number of volumes in the library 426; valuation of the two churches \$17,500; of the parsonage \$3,100; indebtedness \$500.

APRIL, 1876, TO APRIL, 1877.

In April, 1876, the conference appointed Rev. Charles A. Tibbals, for the ensuing conference year. In December he resigned to join the Protestant Episcopal communion. Rev. A. B. Pulling, who was pastor of the society in 1864-5, was appointed by the presiding elder to fill the vacancy until the next session of the conference, and—notwithstanding his failing health—labored earnestly and efficiently for the good of society.

The old pulpit was removed in the spring of 1876 at the request of Mr. Tibbals, and in February, 1877, an elegant black walnut pulpit was presented to the society by H. B. Beecher, Esq. It was first occupied Feb. 4th by Rev. Aaron Pierce of East Village, who was the pastor of the church in 1848, and his aged form and hoary locks, white with the frosts of eighty-nine winters, as he preached from 2 Tim. 4, 7, constituted an occasion long to be remembered.

THE KIRTLAND LEGACY.

Mrs. Harriet Kirtland, who died Oct. 20, 1865, left a will by which, after giving to her husband the use of her property during his lifetime and providing for the payment of certain legacies amounting to \$638.51, she gave the residue of her property "to the Methodist Episcopal church of Seymour, for the use and benefit of said church." She had given to her husband a deed of the south house and lot, and the meadow on the corner of Union and Maple streets, but the deed proved defective, and by the terms of the will the title to this also vested in the M. E. church. The matter was several times brought up in the business meetings of the church and deferred. At a meeting of the board of trustees July 7, 1873, on motion of Warren French, it was voted to give a quitclaim of the property in question for the sum of \$200 in consideration of some expense which the church had incurred in relation to the property. The matter was brought up at the ensuing quarterly conference for final settlement, Mr. Kirtland having secured an able advocate in the person of a former pastor. He stated that he had taken the matter to the courts, but withdrew the case on the representation that the church would do him justice. It was argued that an oversight in executing the deed should not be taken advantage of by the church to deprive Mr. K. of the property which his wife intended to give him, and the action of the board of trustees was approved and the deed executed.

This left the north house only for the benefit of the society and money was borrowed with which to pay the legacies in order that the church might perfect their title. In the spring of 1876 it was voted to sell the place, and W. N. Storrs was appointed a committee to transact the business. \$1,150 was received for the property, of which the committee paid a note of \$624.80 for money which had been borrowed to pay the legacies, \$54.20 for shingling the house before the sale, \$200 to Rev. E. H. Dutcher, and the remainder on debts which had been incurred for current expenses.

PASTORATE OF REV. L. P. PERRY,
1859-60.

(The following has been received since the preceding pages were printed and is therefore inserted here, out of the chronological order.)

I was appointed to Seymour in 1859. Immediately after conference I had an attack of fever which prevented me from preaching for several Sabbaths. The plan was to preach once in four weeks at Great Hill. Bro. Frisbie supplied at Seymour the day I went to the Hill. I was cordially received by the people, and spent the two years pleasantly. An opening to go to a large city church occurred at the end of my first year, but as the people had been so kind to me I felt under obligations to stay with them. Quite a number of members were led into the enjoyment of full salvation, and quite a number converted. Our prayer-meetings were seasons of prayer, as also were our general class-meetings, which were held monthly. Some of those who were converted while I was in Seymour fell in the war of the Rebellion. There were also a very few conversions at Great Hill.

Spencer H. Bray came among us an exhorter and was licensed to preach during my pastorate. At the close of my term the excitement preceding the war was quite deeply felt. I gave certificates to fourteen members who moved away the spring I left; some of them went to Ansonia and some to New Haven. Some of these were active members of the official board and their loss was deeply felt.

Quite a number of deaths occurred during my pastorate. Perhaps the most notable was that of Samuel R. Hickox, who had long been a local preacher and a useful member. He was as a father to the young converts, and his counsels to them and influence over them was of the most beneficial character. Young converts were brought forward in prayer as well as class-meeting, and were trained to work and became efficient helpers.

It was a common occurrence to have responses during sermons, and the influence of them lingered with me as a sweet aroma in after years. The Hallelujah's of Warren French, who sat in the Amen corner, were thrilling and inspiring.

My two years among the people of Seymour were laborious and pleasant to me and my family. Many that cheered me and co-operated with me have gone to the Glory world, and I expect to find them and enjoy everlasting fellowship with them and others there.

L. P. PERRY.

THE NEW PARSONAGE.

In the spring of 1875 the subject of building a parsonage adjoining the church was agitated, and finally at an official meeting, consisting of the stewards, class-leaders, trustees and superintendent, held at the parsonage, April 26th, 1875, the pastor presiding, it was voted to offer the "Kirtland Place" and the old parsonage for sale, preparatory to building a new parsonage. An offer being received the board of trustees met and appointed Warren French an agent to sell the old parsonage for \$2,000, and W. C. Sharpe, Lugrand Sharpe and Warren French were appointed a building committee. Plans and estimates were obtained, and the contract was awarded to Thomas Sharpe for \$2,300, of which \$2,000 was met by the sale of the old parsonage.

At a meeting of the trustees held on Monday evening, July 26th, present, Warren French, H. B. Beecher, Lugrand Sharpe, A. W. Lounsbury, W. N. Storrs, T. S. Ladd and W. C. Sharpe, it was moved and seconded to build an addition on the east side 5x13 feet, the cost of which had been estimated at \$128. The object was to enlarge the middle room on the east side, now used as a dining-room. The motion was lost and the building completed according to the original plan.

The well was sunk mostly in rock of a peculiar character, being in thin strata separated by layers of loam, which made the excavation more difficult than if in solid rock, as the blasts were liable to blow out between the seams.

The addition on the rear for a kitchen was built in 1885, and further mention will be found under that date. The barn was built in 1883.

The following is a copy of the deed of the parsonage lot.

TO ALL PEOPLE TO WHOM THESE PRESENTS SHALL COME—GREETING :

Know ye, that I, Edwin Smith, of the town of Seymour, State of Connecticut. For the consideration of a valuable sum of money received to my full satisfaction of Sylvester Smith Warren French, Smith Botsford, Sheldon Miles, Wm. N. Storrs, Wm. W. Dibble, Albert W. Lounsbury, Willis Umberfield and Christopher Nugent, trustees of the Methodist Episcopal Church of said Seymour, do give, grant, bargain, sell and confirm unto the said grantees in trust for said church, one certain lot of land situated in said Seymour and bounded north by highway, east by land of Chas. L. Hyde, south by land of John Davis, and west by land of the said Methodist church, containing half an acre more or less.

To have and to hold the above granted and bargained premises, with the appurtenances thereof, unto them the said grantees and their successors in office, heirs and assigns forever, to them and their proper use and behoof. And also, I the said grantor do for myself, my heirs, executors and administrators. covenant with the said grantees, their successors, heirs and assigns, that at, and until the ensembling of these presents, I am well seized of the premises as a good indefeasible estate in fee simple: and have good right to bargain and sell the same in manner and form as is above written; and that the same is free from all incumbrances whatsoever.

And furthermore, I the said grantor do by these presents bind myself and my heirs forever, to warrant and defend the above granted and bargained premises, to them the said grantees, their successors, heirs and assigns against all claims and demands whatsoever.

In witness whereof I have hereunto set my hand and seal this 24th day of February, A. D. 1870

Signed, sealed and delivered }
in presence of }

B. W. SMITH,
S. D. RUSSELL.

EDWIN SMITH, L. S.

I hereby certify that the U. S. Internal Revenue stamp of 50c was affixed to the foregoing and duly cancelled. S. H. CANFIELD, Town Clerk.

NEW HAVEN COUNTY, ss., Seymour, Feb. 24th, 1870.

Personally appeared Edwin Smith, signer and sealer of the foregoing instrument, and acknowledged the same to be his free act and deed, before me,

B. W. SMITH

{ Commissioner of the Superior Court,
for New Haven County.

Received for Record May 10th, 1870,
and Recorded by S. H. Canfield, Town Clerk.

The parsonage has been called one of the most pleasant in the Naugatuck valley. This may be owing much to its location and the fine rows of shade trees, as there are others in the valley on which far more money was expended.

The first house on the east was the original parsonage, occupied in 1790 by Rev. Benjamin Beach, who was the first pastor of the church on the same site as that now occupied by the M. E. church.



REV. JOSEPH VINTON.

PASTORATE OF REV. JOSEPH VINTON.

I am asked to give a brief sketch of my ministry in Seymour, Ct. I cheerfully respond to this request, for they were three years that linger very pleasantly in my memory. In the revolution of the Methodist Episcopal itinerant wheel I was transferred from Woodbury to Seymour to become the pastor of the Methodist Episcopal church in the spring of 1877. I arrived with my family on the evening of April 20th and was met at the depot by one of the official board, who took us in a carriage to the parsonage, where a goodly representation of the church met us and were introduced to us. After conversing for a while we were invited to a well-laden table and we supped together. This kind and Christian reception warmed our hearts toward this people at once.

The following Sabbath we enjoyed preaching to them, and in the evening, at the invitation of the pastor, a goodly number of the church gathered around the altar and we prayed and sung and talked together and consecrated ourselves afresh to God and His service. At the close of the meeting we shook hands warmly together and began to feel quite at home, and from this time forward to the end of the three years we loved each other and worked and prayed together for the salvation of souls and the upbuilding of believers in holiness, and the blessing of God was upon us.

A little incident occurred on the evening of the first week night prayer meeting after our arrival that seems worthy of mention. It was on the evening of April 27th. The moon full'd that night. I had ordered a load of slabs to be left in my yard with the intent of sawing and splitting them for kindling wood. On coming out of the prayer meeting that evening, imagine my surprise at hearing the sound of axes and saws at my wood pile, and on looking that way I saw by the moonlight several young men busy sawing and splitting my slabs. I gave them a pleasant salutation and went in and told my wife to spread the table and put on the best she had, for I was going to invite the boys in to a lunch. She

cheerfully responded, and soon the job being done the young men accepted our invitation and came in and lunched with us. I thanked them heartily for their thoughtful kindness, chatted with them a little and then, on their departure, wished them a pleasant good evening. I said to my wife after they had gone that I coveted those young men for the Lord.

The ring-leader of that little band, Arthur J. Smith, then in the printing office of brother William C. Sharpe, was my first convert in Seymour, and nearly all the rest of the band were converted in the revival following. At present writing, nearly eight years after, Arthur J. Smith is a probationer in the New York East Conference, a stationed minister, and has won many souls for Jesus. Out of some thirty converted in that revival eight years ago, I am informed by one of the number that all are holding on their way heavenward with the possible exception of three or four.

This revival commenced early in September, 1877, on this wise: About September 1st, a few days after our annual campmeeting, several reformed drunkards came over from Meriden to inaugurate a temperance movement. We received them warmly, threw open our church and invited them to speak therein. An interest rapidly sprung up along this line, and a large number signed the so-called iron clad temperance pledge and donned the blue ribbon as an outward sign of an inward resolve, God helping them, to drink no more intoxicants.

I made up my mind to leave no stone unturned to follow up this temperance reform with a revival of pure and undefiled religion, and it commenced at the first regular prayer meeting after the reformed men left us, in the conversion of the young man referred to above, and went on till some thirty were converted, and this without any outside help, save such as occasionally dropped in upon us, and with but few if any extra meetings.

As the revival waned a little in Seymour, along in the winter I resolved to hold some extra meetings at Great Hill, and invited the converts to go out and help me. Our meetings commenced at Great Hill February 6th, 1878, and almost at once souls commenced seeking the Lord. Several were converted, and among the number three over forty years of age, and two of them have been for the seven years since main stays in the little church, viz: Willard J. Tomlinson and Mrs. Marcus Davis.

The finances of the church moved without friction. The running expenses of the year were paid with ease, and the benevolent collections were larger than usual.

Early in my second year in Seymour (1878) the people seemed to think the time had come for improving the outer temple of the church. We started out with the idea of frescoing the audience room, but one advance step led to another, so that before we had finished we had frescoed the audience room, painted the interior wood work, reshingled the roof, put on eave troughs, reseated and frescoed the lecture room, and put in a new heater, all of which cost some \$900. We raised the money chiefly by voluntary subscriptions and paid the debt.

There were several valuable additions to the church this year. Among the number was Thomas Sharpe, concerning whom it may be said, seven years later, that he has proved as active and useful a member as the church has had, for several years has been Sabbath School superintendent. He is a liberal giver and a whole-souled man.

Mr. H. B. Beecher, a well known manufacturer, was a faithful attendant and liberal supporter of the church financially, and was reclaimed from a backslidden state and joined the church on probation either this or the following year, but within a year of my departure from Seymour was thrown from his carriage and fatally injured, lingered a few days, not clearly conscious, and died, we trust, in the Lord. The class of probationers received the year previous were nearly all received into full membership.

Early in the third year of my ministry in Seymour occurred a most remarkable conversion of an old and very wicked man by the name of Ira G. Farrell. He was awakened alone in the saw mill which at the time he was tending, apparently without any immediate human instrumentality, by hearing ringing in his ears "turn to the Lord and seek salvation." This was repeated again and again during his waking hours for some two weeks before he let any one know of it, but finally had to let it be known. I heard through a neighbor that he was in trouble and called to see him, and invited him to come to church. He said he would if I would preach on John 14: 12, 13 and 14. I promised to do it and he came to the church for the first time, save to a funeral, in twenty-five years. He was soundly converted and united with the church July 7th, 1879, and became after a regular church attendant and a pattern of godliness.

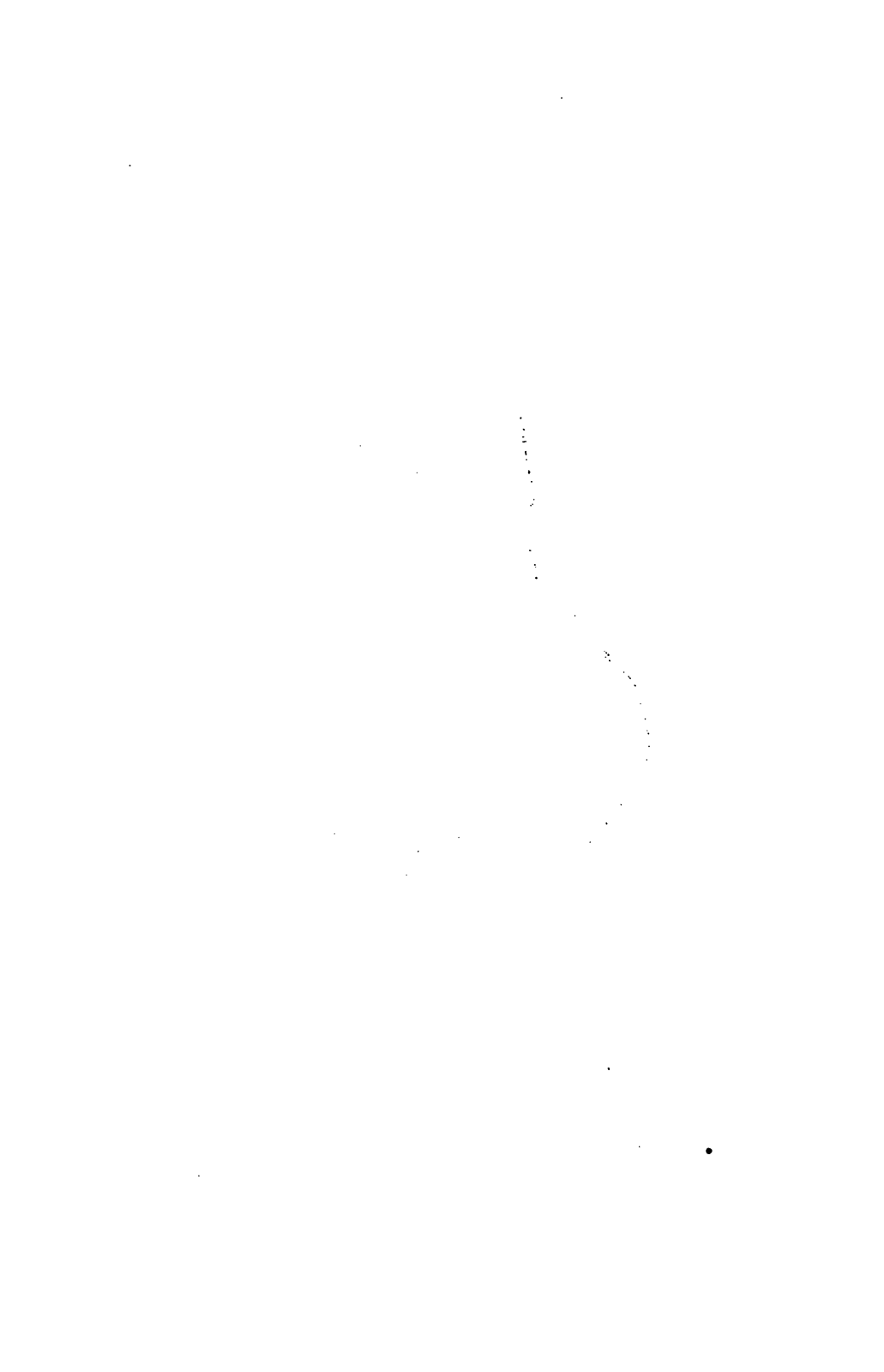
Late in this year a lady evangelist by the name of Clark, a very sweet gospel singer, helped me for a few weeks. In connection with her labors there were two marked cases of reclamation from a backslidden state, viz: Wm. H. Houghtaling and Theodore S. Ladd. Six years later they

are holding steadily on their way heavenward. My term of service in Seymour closed very pleasantly in the spring of 1880. Just before my departure, in addition to paying me up in full, at the close of an evening meeting, a happy surprise was sprung upon us. A beautiful eagle's nest was presented to us in a handsome and unique speech by William N. Storrs. These proved to be golden eagles, and were worth to the receivers at least \$110. Also two beautiful and comfortable easy chairs were presented by the friends at Great Hill. This last present was engineered largely by two noble-souled women, Sisters Tolles and Davis, the latter of whom, with Willard J. Tomlinson, were converted during my first year's ministry in Seymour.

I will close my record of this pleasant and prosperous term of service by giving all the glory to God, to whom it belongs—"He doeth the works." Also by saying I trust when the general roll call comes there will be a goodly number from Seymour to welcome me and mine at the beautiful gate. God grant we may all meet "in heaven above where all is love."

JOSEPH VINTON.

SOUTHINGTON, Aug. 13, 1885.



PASTORATE OF REV. C. W. LYON.

1880—1883.

(REPORT TO QUARTERLY CONFERENCE, MARCH, 1883.)

We found the church in a prosperous condition through the ministry of its former pastor, the Rev. Joseph Vinton. And although he was much beloved, the people received us at once as a messenger from the Lord, and they have manifested a disposition to co-operate with us in every good work; and their many acts of kindness and prayers will be cherished with unfailing pleasure.

In reviewing our work for the past three years, we are thankful that with the help of the church and the blessing of Heaven, we are able to report a fair measure of prosperity.

The Sabbath services have been well attended, especially during the past year. We have enjoyed preaching the Gospel, and the congregation has manifested delight in hearing the "Old, old story, of Jesus and his love."

Former pastors unite in representing the prayer meetings of this church as the best in their entire ministry; and they have appeared to continue a means of grace to all who have thus waited on the Lord. We found a devoted band of young men and women engaged in holding a weekly prayer meeting, which has constantly increased in interest and usefulness; and these young people are active in other departments of church work.

The class meetings have been fairly attended, and we find that those who use this means of grace are among the most spiritual and zealous members of the society. Some marked conversions have occurred in the class meetings, as well as in the young people's services.

The Sabbath School, under the direction of Mr. Thomas Sharpe, has been remarkably prosperous. (See Sunday School report for increase in attendance, &c.)

The benevolent contributions of 1881 were \$193.06. Of this amount a lady friend contributed \$40 to the Woman's Foreign Missionary Society. The offerings of last year were \$173, and those of the present year will be about the same. The Secretary of the General Missionary Society is appealing to the Churches most earnestly for \$15 addition to their average contributions, so as to send out one thousand new missionaries to pagan lands. We hope to secure this extra

amount. Who will assist us in making this most commendable enterprise a perfect success?

About \$700 have been expended in refurnishing the Lord's house, and in grading, fencing, and otherwise improving the church grounds. The Ladies' Aid Society has rendered efficient aid in this work, beside paying \$200 on the church property, leaving an indebtedness on the parsonage of somewhat less than \$500. The current expenses of the present year have been met with remarkable promptness.

About \$300 have been paid for improvements on the church property at Great Hill. The attendance and general interest there have increased, especially during the present year. This little flock appreciates the aid and kindness bestowed by the choir and other members at Seymour.

Thirteen marriage services have been performed. Twenty-seven persons have been baptized. Seventeen members have removed by certificate, two without letters. Seven members have died in peace, viz: Lyman Botsford, Henry Beecher, Warren French, Mrs. Emily Hubbell, Mrs. Margaret Parmelee, Mrs. Susan Rogers and Mrs. Kate Kane. The following persons have been received from probation into full connection: Emma Coney, Fannie Coney, Joseph W. Crowther, Mrs. Sarah J. Crowther, John C. Crowther, Nellie DeForest, Olin L. Dibble, Dwight Garrett, Burton W. Holbrook, W. N. Houghtaling, Mrs. Helen S. Losec, H. A. Radford and Walter A. Wooster; and at Great Hill—Mrs. Mary Downs. Thirteen persons remain on probation.

Twenty-seven members have been received by letter, namely: Mrs. Elsie C. Buckingham (resides in Oxford), Mrs. Nancy Chamberlin, Mrs. S. M. Calkins, Michael Coleman, Stanton Dennison, Mrs. Helen F. Dennison, Mrs. Wilbur Doolittle, Hobart E. Francis, Mrs. Josephine J. Francis, W. H. Gladwin, Mrs. Margaret Gladwin, Charles H. Jorey, Mrs. Ruth E. Jorey, Willis A. Kane, Mrs. Kate Kane, Mrs. Augusta Lathrop, Joseph N. Lewin, Mrs. Emma Lewin, James Maybury, Mrs. Sarah J. Maybury, Mrs. Phebe Sperry, Owen D. Sykes, Mrs. Nellie E. Sykes, John Tocher, Mrs. J. Tocher, Letsom T. Wooster, Mrs. Julia Wooster, Emma Wooster and Nellie Wooster. The present membership is one hundred and seventy, including nineteen at Great Hill.

Twenty-one persons were received on probation on Sunday, March 18th, 1883, at an average age which promises success in the Christian life. A gracious revival is now in progress. Efficient aid has been

rendered by the Rev. Samuel A. Burns of Leominster, Mass. The church is united and prayerful for the conversion of the unsaved.

The church of the future will be a revival church, and one of its characteristics in connection with the operations of the Spirit and the Truth, will be the patient and persistent efforts of its members for the salvation of the lost. It is a joy to the pastor to see so many of the members, especially of the young men, engaged in this work of personal effort, and he trusts that these friends of Jesus will not be weary in well-doing.

Flesh and blood cannot endure a perpetual series of special services. The time will come when these extra meetings will be discontinued; yet the spirit and design of a revival may continue until Jesus comes, and will if "the church continues steadfast in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers."

The church of the future will testify before men to the saving power of Christ. It will seek to remove the embarrassments in the way of the unsaved, and will strive to induce them to accept the great salvation at once. The aggressive and successful church will seek to reach the masses, and it will reach them by some means such as the love of God will devise. The members of the church who are to be presented faultless "before the presence of His glory with exceeding joy," will go out among the by-ways and hedges, and urge the ungodly to come into the heavenly kingdom.

The pastor advises the active and zealous brethren to hold one extra prayer meeting or Bible reading service on Thursday evening in a remote part of the town, especially among the poor or the aged members of the church. Let the older and the younger members of the society go together. On moonlight evenings, once a quarter, give the church at Great Hill a service. Let the young brethren learn to explain the Scriptures to the people, and they will benefit others and grow themselves thereby. Such services, if kept up during the entire year, would tend to perpetuate a revival spirit and influence, and bring many souls to Christ who otherwise would be lost.

A class has been organized, to meet Saturday afternoon at 3 o'clock, for the religious nurture of the children of the congregation. This will be one of the most important services of the church, and if it has the prayers and co-operation of the church, it will produce the richest and the most enduring results.

C. W. LYON, PASTOR.

SEYMOUR, March 21, 1883.

SUMMARY OF FINANCES, APRIL, 1880, TO APRIL, 1881.

Cash on hand April 5, 1880.....	\$ 9.28
From Mrs. A. W. Lounsbury, treasurer of the Ladies' Aid Society,.....	356.14
Subscription to pay interest,.....	20.00
Other subscriptions,.....	129.72
Pew rents,.....	729.79
Collections, weekly, quarterly, and for poor,.....	158.38
Sale of burial lots, etc.,.....	24.75
	<hr/>
Total,	\$1,323.06

EXPENDITURES.

To Rev. C. W. Lyon, Pastor.....	\$800.00
To Rev. G. A. Hubbell, Presiding Elder,.....	36.00
To Charles Edwards, Sexton,.....	75.00
Parsonage repairs and furnishings,.....	50.67
Pastors' moving expenses,.....	22.85
Fuel and lights,.....	41.91
To the poor, \$10.00, sundries, \$14.27,.....	24.27
Survey and map of cemetery,.....	24.75
Interest on parsonage debt for one year,.....	39.72
Paid on principal of parsonage debt,.....	200.00
	<hr/>
	\$1,315.23
Cash in treasury	7.83
	<hr/>
Total,	\$1,323.06

In the summer of 1881 extensive improvements were made in front of the church under the direction of T. Sharpe and W. N. Houghtaling, who were appointed a committee for that purpose. The grounds in front and to the west of the church were graded, concrete walks made, and a heavy railing put up in front in keeping with the style of the church. The sluice under the street was continued through the low ground, which were then filled in with gravel from the premises of S. H. Rankin, who was preparing to build a dwelling house on Maple street. The expenses of this work were as follows:

Laying drain, filling and grading,.....	\$190.25
Iron railing, posts and labor,.....	114.00
Concrete walks,.....	68.85
Sundries,.....	8.90
	<hr/>
Total,	\$382.00

RECEIPTS.

From the Ladies' Aid Society,	\$156.55
Subscriptions, \$140.80. Sundries, \$1.80,	142.60
Total,	<u>\$298.85</u>

This left an unpaid balance of \$85.70, which was soon provided for. The work was agreed upon with great unanimity and the necessary funds were freely contributed. Included in the receipts of the Ladies' Aid Society were the proceeds of a festival held June 16th, amounting to \$92.00.



FINANCES—1882-3.

The finances of the church for the conference year ending April 10, 1883, were as follows:

RECEIPTS.

Cash in the treasury April, 1882, 88c., sundry receipts, \$2.25.....	\$ 3.13
Receipts from pew rent,.....	895.25
Collections for current expenses,.....	235.71
Special Subscriptions,.....	323.50
Sunday-school collections for Sunday-school work,.....	253.00
From Mrs. S. H. Rankin, Treasurer of Ladies' Aid Society—	
Proceeds of Sociable at house of Mrs. French. May 2, 1882, \$	9.07
“ “ “ H. B. Wooster, May 26, ..	9.00
“ “ “ T. Sharpe, June 8,.....	16.12
Proceeds from Strawberry Festival June 16,.....	30.00
Proceeds of Sociable at Parsonage Oct. 12,.....	14.00
“ “ at house of W. C. Sharpe, Oct. 26, ..	11.79
“ “ “ F. C. Gerard, Dec. 7, ..	10.05
“ “ “ T. Sharpe, Dec. 21,.....	11.27—111.80
	\$1,831.89

BENEVOLENT COLLECTIONS.

For Missionary Cause, including \$64.50 from Sunday-school	105.00
For the Bible Society.....	7.50
For the Educational Fund, Children's Day Collection.....	23.00
For Freedmen's Aid Society.....	12.00
For American Bible Society.....	7.50
For Superannuated Preachers.....	25.00
For the Beacon Falls and West Haven Churches.....	106.00—236.00
Total,	\$2,107.89

PAYMENTS.

Balance of Pastor's salary for previous year.....	\$ 50.00
Balance on insurance.....	20.69

PASTORATE OF REV. C. W. LYON.

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Pastor's salary for current year.....	800.00
Gift to Pastor.....	100.00
To Rev. Mr. Tolles for preaching Conference Sunday.....	3.00
To Rev. Mr. Wing for preaching in Pastor's absence.....	3.00
To Rev. S. A. Burnes for evangelistic work.....	109.00
To Presiding Elder, \$36.00, to Bishop \$8.60.....	44.00
Paid to Sextons, including \$14.50 on previous year.....	100.00
66 copies "Gospel Hymns".....	10.61
Transportation of tent to and from camp meeting.....	5.00
Fuel, \$46.03; lights, \$8.29.....	54.32
Sundries.....	20.53
Interest on parsonage debt.....	28.50
Sunday-school expenses for library, &c.....	253.00
Benevolent Collections forwarded.....	286.00
Parsonage furnishings.....	8.80
Cushions for pews.....	200.00
Balance in Steward's treasury.....	11.94
	<u>\$2,107.89</u>

A hundred dollars or more was raised for various church purposes of which no permanent record was made.

The Treasurer of the Board of Trustees for Great Hill reported :

RECEIPTS.

Receipts from Ladies' Aid Society.....	\$223.14
Cash in Ansonia Bank.....	345.00
Interest to July 1, 1882.....	36.70
	<u>\$603.84</u>

EXPENSES.

Painting outside of church.....	\$60.00
Stove and Register, \$14.00; Sexton's bill, \$5.00.....	19.00
Carpet and matting, \$50.00; lettering wall, \$19.00.....	69.00
Painting and repairs inside.....	62.00
Lumber and materials.....	8.14
Tuning organs, \$2.00; lamps, \$2.00.....	4.00
Total expenses.....	<u>\$223.14</u>
Cash in Bank.....	381.70
	<u>\$603.84</u>

About \$150.00 was also collected at Great Hill and paid to the Pastor.

OFFICERS OF THE BOARD OF TRUSTEES.

(There is no record earlier than the following.)

WHEN ELECTED.	PRESIDENT.	SECRETARY.	TREASURER.
.....1866,	.....	Sylvester Smith,	.....
Oct. 10, 1868,	Sylvester Smith,	W. W. Dibble,	Sheldon Miles.
June 10, 1872,	W. N. Storrs,	W. W. Dibble,	Sheldon Miles.
Mar. 24, 1873,	Sheldon Miles,	W. W. Dibble,	Sheldon Miles.
Sept. 23, 1873,	Warren French,	W. C. Sharpe,	Warren French.
.....1874,	Warren French,	W. C. Sharpe,	Warren French.
Sept. 27, 1875,	W. N. Storrs,	W. C. Sharpe,	W. C. Sharpe.
Sept. 28, 1876,	W. N. Storrs,	W. B. Johnson,	Sheldon Miles.
Oct. 22, 1877,	W. N. Storrs,	Jos. Hitchcock,	W. W. Dibble.
Oct. 4, 1878,	W. N. Storrs,	Jos. Hitchcock,	H. B. Beecher.
Sept. 29, 1879,	W. N. Storrs,	W. C. Sharpe,	W. C. Sharpe.
Oct. 11, 1880,	W. N. Storrs,	H. B. Wooster,	W. C. Sharpe.
Oct. 13, 1881,	W. N. Storrs,	H. B. Wooster,	J. W. Rogers.
Nov. 9, 1882,	Thomas Sharpe,	H. B. Wooster,	W. C. Sharpe.
Sept. 24, 1883,	Thomas Sharpe,	Dennis Munson,	W. W. Dibble.
Nov. . ., 1884,	Sheldon Miles,	Dennis Munson.	L. T. Wooster.

VALUATION OF CHURCH PROPERTY.

This subject comes up annually, at the fourth annual conference, and in view of the wide variance of these estimates, the following statement of the estimates of past years may be convenient for reference.

1857—Parsonage,	\$1,200	Sey. and Gt. Hill churches,	\$55,00.	Total,	\$6,700
1862-3	“ 1,500	“ “ “	70,00.	Total,	8,500
1865—Parsonage,	1,500	“ and Beacon Falls,	\$7,000.	Gt. Hill ch.	2,500
1868——Parsonage,	\$2,000	Seymour and Great Hill Churches,			12,000
1869-72—	“ 2,000	“ “ “ “	“		14,500
1873-5—	“ 2,500	“ “ “ “	“		14,500
1876—	“ (new) 3,100	“ “ “ “	“		17,500
1877—	“ 3,000	“ “ “ “	“		12,000
1878-9—	“ 3,000	“ “ “ “	“		10,000
1880—	“ 3,000	“ “ “ “	“		13,000
1881 and 1882	“ 2,500	“ “ “ “	“		10,000
1883-4-5	“ 3,000	“ “ “ “	“		10,000
1886——	“ 3,300	“ “ “ “	“		10,000

PASTORATE OF REV. H. Q. JUDD.

There is no more inviting field of labor on this earth, in my opinion, for a Methodist itinerant than the Naugatuck valley. "Beautiful for situation"—located near enough to the metropolis of the nation, so that three hours' ride in steam cars lands us in the heart of the great city of New York. Any one of its villages is within two hours by rail of the capital of the state. The valley is accessible by rail from the east, the west and the north, and has, some portions of the year, steamboat travel from New York up to the mouth of the river that gives it the name of Naugatuck.

The valley, aside from its many thriving villages and one city, has many, very many, natural attractions. The river, from which the valley takes its name, is a beautiful stream, furnishing the power for many of the flourishing manufactories that line its banks from Winsted to Birmingham. No more charming drives can be found in Connecticut than along the banks of this river. The landscape in certain portions of it, as for instance near and above Seymour, High Rock Grove, Naugatuck, and indeed in every part of it, surpasses almost anything conceivable until seen, and certainly is most charming to a lover of nature. Rocky dells, abrupt cliffs, roaring torrents, beautiful cascades, foaming cataracts, and forests of young chestnuts, oaks and hemlocks, rare flowers in summer and birds of beautiful plumage mingling their notes with the sound of many waters, makes portions of this valley an Eden.

Its towns and cities are like so many hives of bees in point of industry, and no place for drones. The villages are among the most beautiful in the land. Towering chimneys, great factories, many mansions, beautiful and comfortable homes, new, neat and commodious churches, public halls, and in many places fine school buildings. These things speak volumes for the enterprise and thrift of the population of this valley. What wonder that the undersigned should hear his name

read out for a fourth time for an appointment in this beautiful valley, with much resignation and without a murmur or complaint, in the spring of 1883, and this time for Seymour and Great Hill. In 1872 it was Wolcotville, in 1875 Watertown, in 1878 Thomaston—in each of which places I was permitted to stay my full term of three years.

I entered upon my ministry at Seymour under most favorable auspices. My predecessor, under the advice of the officers of the church, had invited Rev. S. A. Burns, an able and successful evangelist, of good repute in the churches, to labor in this field. He did so for three weeks with good results, more than thirty I think being added to the church as probationers. Another engagement called the evangelist away, and Conference week Brother Lyon was also called away. Rev. Arthur Smith was invited to be present on Conference Sabbath and also to labor during the interval of Conference to some extent. He did much good and showed himself a man of God, some being led to the altar during his stay.

Never before in my ministry have I entered upon a field under such delicate and yet delightful circumstances. The church all alive, sinners crying "What must I do to be saved?" and God's spirit brooding over the community. Most earnestly did I pray for divine guidance and help in this hour, and I think God heard my prayer. I was wonderfully helped and entered immediately upon the work of soul-saving.

Rev. S. A. Burns returned for another week of effort with me, and as a result many more were added to the Lord. I do not remember the exact number, but I think our list showed nearly thirty new conversions, most of them being persons of much promise. To train these young converts and lead them on in their Christian life, to administer baptism to many of them and afterwards receive into full membership a large proportion of them, was my delightful work during the first summer of my Seymour pastorate.

I think I can safely say that I had the hearts of the Seymour people from the beginning—and right heartily did they co-operate with me in my ministry among them. Many improvements were made to our property. The Sunday School, after the revival, grew to such dimensions under the faithful administration of its efficient superintendent, Thomas Sharpe, that it became necessary to provide increased accommodations. It was voted by the official board to take out the partitions between lecture room and class rooms and make all into one room. This was done and new carpets purchased, new chairs of a substantial kind were sub-

stituted for the old settees, and paint and kalsomine transformed the place into as pleasant and commodious lecture and Sunday School room, with accommodations for over two hundred people, as can be found outside of the cities. At my request a new barn was built on the parsonage lot, and the Ladies' Aid Society thoroughly repaired and renovated the parsonage, making it very pleasant for the pastor and his family. I cannot too heartily commend the liberality of this people, for according to their means I must give them the foremost place in my estimate of their liberality towards the church and its interests. May God return an hundred fold in blessings upon them. Mrs. Judd and myself hold them in grateful remembrance for their thoughtful and provident care of us.

At Great Hill were a few scattered sheep of various folds to whom I preached the Word once on each Sunday. In the fall of 1883 a four days' meeting was planned for them and it was a season of refreshing to the members. At my invitation Rev. Friend W. Hoyt of Shelton, a local preacher of blessed spirit, began to come to Great Hill on Sunday evenings, and later, several evenings in the week, thus supplementing my own efforts for that people. A precious little revival followed this effort in which some twenty persons were converted. I received several of these on probation, and after a probation of six months ten or more were received by me into full membership.

One of the saddest occurrences during my many pastorates occurred while at Seymour in 1883. One of the choice spirits in my official board when I went to Seymour I found in Horace Wooster, of the Seymour Manufacturing Co., a man of culture, a good business man, a kind husband and father, a brotherly and warm hearted member of our church in Seymour, holding the offices of trustee and class leader, a teacher also in the Sunday School. In an untimely moment the frame of an arch of masonry near the brass works fell upon him and nearly crushed him to death. He died before morning, leaving messages full of comfort to his friends, assuring them that all was well with his soul. It was a sad blow to his family, the church and the community. His men wept as though their hearts were broken, they loved him so much. He was a "good man, full of faith and the Holy Ghost," a noble worker for Christ.

The second year of my pastorate in Seymour was uneventful save in one respect. In the fall of 1884 the republican party selected the pastor of the M. E. Church as a candidate and elected him to the legislature

of the state. It was an honor entirely unsought and unexpected, yet gratefully received. The duties of the position did not seriously interfere with those of the pastorate, while it gave enlarged opportunity for studying men and things, which the writer feels sure he did not neglect. A bill for the suppression of impure literature was introduced by the undersigned, successfully carried through both Houses, received the signature of the Governor and became a law. It has resulted in the banishment from the state of many papers of the baser sort, as news-dealers utterly refuse to lay themselves liable to law for the uncertain profit of an illegal sale of such poison. God grant that it may yet be entirely banished from all our fair land.

Yours fraternally,

HORACE Q. JUDD.

WOODBURY, Nov. 24th, 1885.

Finances of the Conference year ending April 8, 1884.*Report of the Treasurer of the Board of Stewards.***RECEIPTS.**

Cash in the Treasury April 1st, 1883.....	\$ 29.94
From pew rents.....	966.76
From Collections.....	157.72
Subscription for barn and basement improvements.....	338.00
	<hr/>
Total,	\$1,492.42

PAYMENTS.

To Rev. H. Q. Judd on salary.....	\$820.00
(Salary \$1,000; \$150 paid at Great Hill, \$30 due,)	
Pastor's moving expenses.....	13.52
To Presiding Elder.....	36.00
To C. F. Northrop, Sexton, including allowance on sliprent.....	125.00
Carpet sweeper, oil, pails, sundry repairs, etc.,.....	39.90
To W. N. Storrs, interest on note.....	28.50
Transportation of tent to and from Camp Ground.....	5.73
Coal \$16.80, wood \$14.00, cutting and piling \$6.26.....	37.06
Insurance on barn, etc.....	14.65
Supplies from book concern, etc.,.....	23.93
Barn, \$264.00; improvements in lecture room, \$85.66.....	349.66
	<hr/>
	\$1,489.20
Cash on hand.....	3.22

Total, \$1,492.42

S. R. BUTLER, Treasurer.

BY SPECIAL COMMITTEES.

To E. F. Bassett, chairs for lecture room.....	\$ 44.29
To J. Lindley & Son, " " ".....	138.60
To J. Lindley & Son, carpeting and mat for lecture room.....	103.02
	<hr/>
	\$285.91

BENEVOLENT COLLECTIONS.

For missions, church \$56.75; Sunday-school \$61.25.....	\$118.00
For worn out preachers.....	21.00
For church extension.....	15.00
For American Bible Society.....	8.00
For Bishops.....	8.00
For tracts.....	3.00
Delegates to General Conference.....	5.00
Women's Foreign Mission Society.....	15.75
For Conn. Temperance Society, paid to Rev. Alpheus Winter.....	13.37
For Educational Fund.....	24.46

Total, \$231.58

REPORT OF THE TREASURER OF THE LADIES' AID SOCIETY.

For the Conference year ending April 8, 1884.

RECEIPTS.

1883.		Oct. 4, Sociable.....	\$ 7.23
June 14, Balance.....	\$ 2.00	" 25, "	14.37
" 14, Sociable.....	14.90	Nov. 8, "	9.00
" 19, Sociable.....	12.67	" 22, "	12.39
" 21, Festival.....	47.85	Dec. 6, "	13.09
" 28, Sociable.....	9.20	1884. .	
July 12, "	16.07	Feb. 26, "	5.75
" 26, "	11.00	Mar. 13, "	13.10
Aug. 9, "	12.07	" 27, "	10.73
" 30, "	9.30	Subscription for stove.....	40.00
Sept. 20, "	9.88		
			Total, \$269.70

EXPENDITURES.

Lounge \$15.40, bookcase \$5.27, curtains, \$6.67.....	\$27.34
Two Mattresses.....	11.85
Marble top table \$8.00, stove \$40.00, crockery \$3.50.....	51.50
5 Walnut chairs \$14.25, oil cloth and carpeting, \$27.51.....	41.76
Painting and Whitewashing \$9.17, papering, \$20.54.....	29.71
Walk and drain, \$29.02, pipe, \$20.86.....	49.88
Painting parsonage.....	55.00
	<hr/>
	Total, \$267.07
Cash in treasury.....	2.63
	<hr/>
	\$269.70

MRS. W. C. SHARPE, Treasurer.

RECAPITULATION.

Salary of the pastor.....	\$1,000.00
Incidental expenses, per steward's report,.....	319.54
Improvements, by stewards, \$349.66, by special committees, \$285.91	635.57
Special collections,.....	231.58
Painting and furnishing parsonage.....	267.07
	<hr/>
Total, \$2,453.76	

APRIL 8, 1884, TO APRIL 7, 1885.

This fragmentary work, hastily gathered in leaflets from time to time, and put in print as opportunity permitted, needs soon to be completed, that time need not be taken from other pressing duties. There are subjects which it would be a pleasure to investigate, aged veterans of the cross of whose experience and recollections the writer would gladly avail himself, anecdotes worthy of preservation, but other work forbids and we hasten to a conclusion. The file of memoranda has increased from year to year, but opportunity for their collation has decreased in inverse ratio.

The "conference year" which commenced with the adjournment of Conference on the eighth of April, 1884, was not so full of excitement as some in the history of the church, but much faithful work was done which will undoubtedly be fruitful of far more good results than can now be estimated. Rev. H. Q. Judd had been returned by Bishop Hurst, and had always a pleasant greeting and a cheery word for each one of his parishioners, no matter how humble their station in life. His sermons were encouraging and inspiring. They were listened to by appreciative congregations, and are pleasant memories to us.

The customary division of the financial work of the church among stewards, trustees, Ladies' Aid Society, and committees, makes a complete statement of receipts and expenditures a difficult matter to compile, but so far as can be ascertained from available records they were as below. It will be noticed that the receipts for pew rents were unusually large, an evidence of the appreciation of the ability of the pastor.

CURRENT RECEIPTS.

Balance in the treasury at the beginning of the year.....	\$ 3.22
Pew Rents.....	1,028.58
Collections.....	130.32
From Ladies' Aid Society.....	60.00
Special Subscription.....	100.50
From Great Hill for the pastor.....	150.00
	<hr/>
	\$1,472.62

BENEVOLENT COLLECTIONS.

For Missions.....	\$110.00
Church extension.....	5.00
Tract Society.....	2.00
Board of Education.....	40.00
For superannuated preachers.....	25.00
Support of bishops.....	9.00
Pastoral and church aid.....	17.25
American Bible Society.....	5.00
Endowment fund for worn out preachers.....	35.00—248.25
	<hr/>
	\$1,720.87
Borrowed to meet deficiency.....	56.00
	<hr/>
Total,	\$1,776.87

EXPENDITURES.

To pastor on previous year.....	\$ 30.00
To pastor on current year.....	1,000.00
To Rev. W. H. Wardell, presiding elder.....	41.00
For pulpit supply in pastor's absence.....	31.50
Organist and music.....	57.75
Sexton.....	125.00
Church improvements and repairs.....	91.18
Parsonage repairs.....	20.87
Insurance and interest.....	45.03
Fuel and lights.....	57.47

PASTORATE OF REV. H. Q. JUDD.

63

Incidentals.....	28.00
	<hr/>
	\$1,527.80
Benevolent collections paid over.....	248.25
Balance in treasury.....	.82
	<hr/>
	Total, \$1,776.87

At the close of the year there were 230 members and 19 probationers, an increase of 25 in the whole number of members and probationers in the two years of this pastorate.

The amounts of pew rent collected for a number of years have been as follows: conference year of 1872-3, \$612.00; 1873-4, \$647.00; 1880-81, \$729.79; 1882-3, \$895.25; 1883-4 \$966.76; 1884-5, \$1,028.58; 1885-6, \$917.50.

Amounts expended in furnishing and repairing the parsonage, not including any addition to the building, spring of 1869, \$250.95; 1873, \$8.81; 1874, \$4.59; 1875, \$214.63; 1878, \$65.19; 1879, \$68.59; 1880, \$50.67; 1882, \$8.30; 1883, \$267.07, including work on walk and drain.

THE LADIES' AID SOCIETY.

An organization of this kind has long been an efficient means of supplementing the regular receipts of the society, though but little record has been kept of their work. For many years after the present church edifice was built the association was known as the "Sewing Society" and met in one of the class rooms in the basement of the church, but of late years "sociables" have been held at the dwellings of the members of the congregation. The Sewing Society of thirty years ago was not so popular an institution as its successor, the Ladies' Aid Society, and those who went to make up various articles to be sold for the benefit of the church were mostly people past middle age, faithful mothers and sisters who gave their labor, time and strength a willing sacrifice.

The society was reorganized in February, 1880, with Mrs. W. C. Sharpe president and Mrs. A. W. Lounsbury treasurer. Two festivals were held during the spring and summer following, May 18th and July 5th, and eleven sociables, at the houses of H. B. Wooster, W. W. Dibble, Warren French, James Nichols, A. W. Lounsbury, Geo. A. Smith, Sheldon Miles and F. W. Pulford, at W. C. Sharpe's twice, and once at the parsonage. The total receipts were \$256.14, of which \$200.00 was paid on the principal of the debt on the parsonage, reducing the amount to \$462.00. The remainder of the receipts were applied on painting and furnishing the parsonage.

The officers were reelected for the following year and also in 1882. In 1881 the society paid \$156.25 on the extensive improvements on the church property made that year. In 1883 sociables were held at the houses of Mrs. Cynthia French, H. B. Wooster, W. C. Sharpe and F. C. Gerard, at the parsonage, and twice at T. Sharpe's, and the proceeds were applied on the improvements of the church property. Statements regarding the two succeeding years are given elsewhere.

THE SUNDAY SCHOOL.

The first we have been able to ascertain regarding the Sunday School is that George Kirtland, who came to Humphreysville in 1825, organized a small school in 1826 or 1827, commencing with his five children and a very few of the neighbors' children. The number increased in a few months to 27. A part of the time the school met at his house. Mrs. Kirtland and two or three young ladies assisted as teachers, among whom was Miss Mary A. Booth, now Mrs. Sackett, who came to Humphreysville in 1823, with her mother, Mrs. Anna Booth, of blessed memory.

Mr. Kirtland endeavored to establish a library for the Sunday school, both himself and a Mr. Fisher contributing books and money. He kept up the school six or seven years, when it was discontinued for a time.

Rev. Samuel R. Hickox, the next superintendent, was a local preacher, who during the week labored at his trade in repairing clocks, or upon his farm, as there was need. He was a zealous and kindly man, whose earnest exhortations are still remembered by many. He was born in Torrington Jan. 12, 1790, came to Humphreysville in 1828, and died Mar. 14, 1861, rejoicing in the Lord.

The third superintendent was Lugrand Sharpe, born in Ridgefield June 1, 1797, lived in Southford from 1821 to 1839, was the first class leader there, and was the leader in the movement to build the Union Chapel there, of which Rev. Samuel R. Hickox aboved named was the first pastor. In 1839 he came to Humphreysville and from that time was one of the efficient and always reliable members of this church. He never lost interest in the Sunday School and continued an active laborer there until his last sickness. He died May 1, 1876, aged 78 years, feeling that his work was done and that he was ready for the Master's call.

Frederick Durand, superintendent in 1851, was a day school teacher and a teacher of singing, and made an efficient superintendent. The

officers and teachers of the Sunday School were first organized as a Sunday School Society at his suggestion, and the articles of association were drawn up by him.

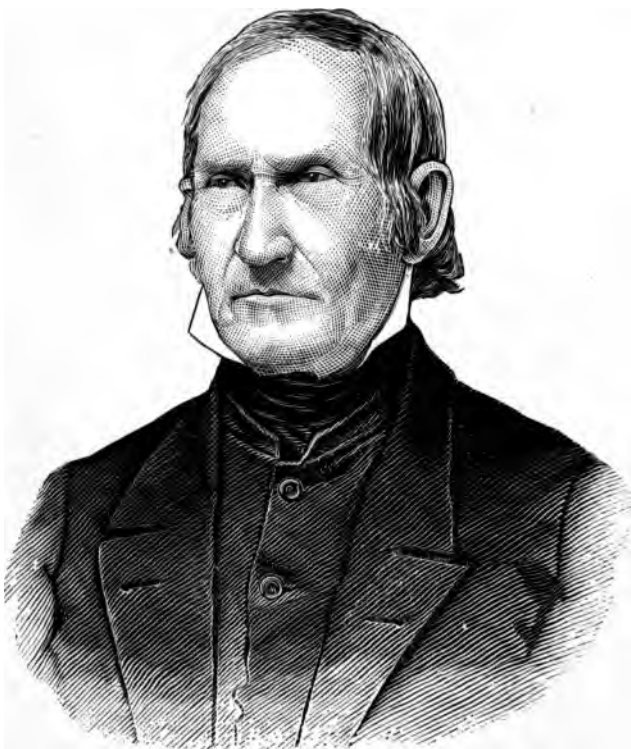
Most of the other superintendents are mentioned in the pastoral sketches or under other heads.

The increase in the average attendance has been remarkable and far in advance of the general growth of the church. Formerly on stormy days no session was held and such days were omitted in making up the average attendance, which gave larger proportionate figures. But for a few years past neither drifting snows or drenching rains have prevented the holding of a Sunday School. Every Sunday, no matter how small the attendance, is counted in making up the average, making the annual estimate proportionally smaller. Notwithstanding this the average has nearly trebled in the last fifteen years, increasing from 51 in 1871 to over 140.

The adoption of the International Series of lessons has increased the running expenses, requiring a considerable annual outlay for question books, Berean leaves and other lesson helps, a larger outlay is frequently made for additions to the library, and other expenses have increased in proportion, yet the bills have been promptly and freely met, since the great importance of Sunday School work has come to be generally recognized.

There is yet one thing the school greatly needs, more room. The lecture room is a fine one and well furnished, but there should be several class rooms opening into the lecture room, for the use of both bible and infant classes, as the classes are now of necessity so crowded as to prevent the degree of freedom which should be enjoyed by both teachers and pupils during recitations. Large Sunday Schools are coming to be better provided in this respect. The Trinity M. E. church of New Haven, and the churches of Waterbury and Bristol are models in this direction and it is earnestly to be hoped that the Sunday School of the Methodist Episcopal Church of Seymour may soon be better provided for. The additional rooms would also be useful for classmeetings and other purposes.





LUGRAND SHARPE.

OFFICERS OF THE SUNDAY SCHOOL, 1826-1894.

	SUPERINTENDENT.	SECRETARY.	TREASURER.
1826-33.	George Kirtland.	.....	.....
1841-2.	Samuel R. Hickox.	.....	.....
1843-50.	Lugrand Sharpe.	.....	.....
1851.	Frederick Durand.	John Adams.	.....
1852.	John Adams.	Wm. E. Smith.	William Mallory.
1853.	John Adams.	Wm. Wostenholm.	John A. Bland.
1854.	Wm. A. Hughes.	Wm. Wostenholm.	Lugrand Sharpe.
1855.	Wm. S. Mallory.	Wm. A. Hughes.	Lugrand Sharpe.
1856.	A. W. Lounsbury.	Geo. M. Eddy.	Lugrand Sharpe.
1857.	A. W. Lounsbury.	John H. Moshier.	Lugrand Sharpe.
1858.	Wm. S. Mallory.	John H. Moshier.	Lugrand Sharpe.
1859.	Warren French.	W. N. Storrs.	Lugrand Sharpe.
1860-1.	W. N. Storrs.	Geo. S. Wyant.	Lugrand Sharpe.
1862.	W. W. Benedict.	J. W. Hendryx.	Lugrand Sharpe.
1863-4.	H. W. Benedict.	W. C. Sharpe.	Lugrand Sharpe.
1865.	H. W. Benedict.	W. W. Dibble.	Lugrand Sharpe.
1866-7.	W. N. Storrs.	W. W. Dibble.	Lugrand Sharpe.
1868.	Sheldon Miles.	S. M. Sheldon.	W. C. Sharpe.
1869.	W. C. Sharpe.	Jas. K. Adams.	Lugrand Sharpe.
1870.	W. N. Storrs.	C. P. White.	Lugrand Sharpe.
1871.	W. N. Storrs.	Wm. A. Dibble.	W. W. Dibble.
1872.	W. W. Dibble.	W. C. Sharpe.	Lugrand Sharpe.
1873.	S. R. Butler.	W. C. Sharpe.	Lugrand Sharpe.
1874.	C. N. Blanchard.	D. H. Munson.	E. N. Botsford.
1875.	S. R. Butler.	W. N. Storrs.	E. N. Botsford.
1876.	E. N. Botsford.	Wm. H. Nugent.	Jas. K. Adams.
1877.	H. C. Rogers.	W. C. Sharpe.	Jas. K. Adams.
1878.	S. R. Butler.	W. C. Sharpe.	Jas. K. Adams.
1879.	Geo. E. Stockwell.	Henry O'Meara.	S. R. Butler.
1880.	Geo. E. Stockwell.	Olin L. Dibble.	Mrs. A. W. Lounsbury.
1881.	Thomas Sharpe.	C. W. Lyon, Jr.	Mrs. A. W. Lounsbury.
1882-6.	Thomas Sharpe.	W. C. Sharpe.	Mrs. A. W. Lounsbury.
1887.	Thomas Sharpe.	A. C. Butler.	Mrs. A. W. Lounsbury.
1888.	A. C. Butler.	John H. Ladd.	Mrs. M. R. Castle.
1889.	A. C. Butler.	E. E. Holbrook.	Mrs. M. R. Castle.
1890.	A. C. Butler.	Ralph Dusingberre.	Mrs. M. R. Castle.
1891-2.	A. C. Butler.	M. W. D. Fenton.	Mrs. M. R. Castle.
1893.	C. H. Guild.	W. H. O'Meara.	Mrs. M. R. Castle.
1894.	C. H. Guild.	E. E. Holbrook.	Mrs. M. R. Castle.

ROLL OF THE SUNDAY SCHOOL BOARD,

DEC. 31, 1882.

<i>Pastor</i> , Rev. C. W. Lyon.	<i>Librarian</i> , Edward Holbrook.
<i>Superintendent</i> , Thomas Sharpe.	<i>Ass't Lib'n</i> , Ernest C. Sharpe.
<i>Ass't Supt.</i> , Wm. H. Gladwin.	<i>Rec. Lib'n</i> , John S. Moshier.
<i>Secretary</i> , W. C. Sharpe.	<i>Chorister</i> , Harry O'Meara.
<i>Treas.</i> , Mrs. A. W. Lounsbury.	<i>Organist</i> , Effie Davis.

TEACHERS.

<i>Class</i>	<i>Class</i>
<i>No. 1</i> Mrs. Wilson Wyant.	<i>No. 11</i> Charles H. Guild.
2 Mrs. W. C. Sharpe.	12 Edward T. Kelsey.
3 L. T. Wooster.	13 Harry O'Meara.
4 Geo. W. Burroughs.	14 Mrs. H. F. Moshier.
5 Miss Rosa McKay.	15 Miss E. Wooster.
6 Mrs. G. L. Bartlett.	16 Mrs. F. C. Gerard.
7 Mrs. Kate Wyant.	17 T. S. Ladd.
8 Mrs. W. W. Dibble.	18 Miss S. E. Dibble.
9 Mrs. C. W. Lyon.	19 Mrs. A. W. Lounsbury.
10 W. W. Dibble.	20 Mrs. Warren French.

SUNDAY SCHOOL COMMITTEE.

A. W. Lounsbury,	W. M. Houghtaling,	W. N. Storrs,
Mrs. W. C. Sharpe,	Mrs. H. B. Wooster.	

REPORT OF THE SUNDAY SCHOOL TREASURER

FOR THE YEAR 1882.

RECEIPTS.

Jan. 1.	Balance in the Treasury,.....	\$ 6.70
1.	For Teachers' Journal and Question Books,.....	13.10
Mar. 9.	From Committee soliciting for Library,.....	12.75
May 30.	From Stereopticon Exhibition,.....	16.15
Sept. 10.	Collection for S. S. Fund of Board of Education,.....	23.00
	Collections for Sunday School use,.....	190.12
	Collections for the Missionary Cause,	40.00
	Receipts for Teachers' Journals and Question Books,.....	13.55
	Balance,.....	8.18
		<hr/> \$323.55

PAYMENTS.

Library Cards, Scripture Cards and Class Papers,	\$19.08
Question Books, Leaves and Journals for 1882,.....	31.15
Library Books,.....	115.30
Supplement to Catalogue, Programmes, Tracts, &c.....	10.88
Paid to the S. S. Fund of the Board of Education,.....	23.00
Hymnal for the use of Organist,	1.60
Fruit and Confectionery for Christmas Entertainment,.....	22.23
Sunday School Rewards,.....	17.94
Question Books, Teachers' Journals and Lesson Leaves for '82	42.37
Missionary Money on hand,.....	40.00
	<hr/> \$323.55

MRS. A. W. LOUNSBURY, TREASURER.

REPORT OF THE SECRETARY

FOR THE YEAR 1882.

Whole number of Scholars, 183; Officers and Teachers, 27; total 210
Average attendance,..... 125

Sunday School has been held every one of the fiftythree Sundays in the year, notwithstanding some very stormy days, on which it has been customary in years past to omit school altogether and make no account of the stormy days in making up the average for the year. Had this been done the past year the average attendance would have been not less than one hundred and twentyeight.

Eight regular meetings of the Sunday School Board have been held, and six committee meetings and short special sessions after Sunday School.

Among the extra efforts for the benefit of the Sunday School have been several Sunday evening concerts, the picnic to High Rock Grove and the Christmas entertainment.

In conclusion it may be said that the school was never more prosperous than now, and there is reason to hope for increased growth and success in this department of Church work.

Respectfully submitted,

W. C. SHARPE, SECRETARY.

SEYMOUR, Ct., Jan. 2d, 1882.



REPORT OF THE LIBRARIAN.

Number of volumes in the Library, Jan. 1, 1882,..... 352
Additions during the year,..... 101
Number of Volumes, Dec. 31, 1882,..... 453

EDWARD HOLBROOK, LIBRARIAN.

CONSTITUTION.

As amended Dec. 27th, 1881.

ART. 1.—This Association shall be called The Sundayschool Board of the Seymour Methodist Episcopal Church, and shall consist of the Officers and Teachers, the Sundayschool Committee appointed by the Quarterly Conference, and the Preacher in charge.

ART. 2.—The Officers of this Board shall be a Superintendent, Assistant Superintendent, Recording Secretary, Sundayschool Secretary, Treasurer, Librarian, Assistant Librarian, Recording Librarian, Chorister and Organist, who shall be elected annually by ballot at the annual meeting of the Sundayschool Board, which shall be held on the Tuesday evening preceding the first Sunday in January.

ART. 3.—Vacancies in the list of officers and teachers may be filled at any regular or special meeting. Teachers may be elected at any regular or special meeting of the Board, on the nomination of the Superintendent, and may be appointed by the Superintendent to fill vacancies until a meeting of the Board.

ART. 4.—At the annual meeting the following order shall be observed:

- | | |
|-----------------------------------|-----------------------------|
| 1, Singing and prayer ; | 6, Report of Treasurer ; |
| 2, Calling roll ; | 7, Report of Librarian ; |
| 3, Reading minutes ; | 8, Unfinished business ; |
| 4, Report of the Superintendent ; | 9, Election of Officers ; |
| 5, Report of Secretary ; | 10, Miscellaneous business. |

ART. 5.—At all meetings of the Board seven shall constitute a quorum.

ART. 6.—Special meetings of the Board may be called by the Superintendent or by any five of the members.

ART. 7.—In case of withdrawal of officers or teachers from the School they cease to be members of the Board ; and any member of the Board habitually neglecting his or her duty, or being guilty of improper conduct, may be expelled by a vote of two-thirds of the members of the Board present at any regular or special meeting.

ART. 8.—The duties of the Superintendent shall be to preside at the meetings of the Board in the absence of the Preacher in charge, to conduct the Sundayschool to the best of his ability, and to see that the regulations adopted by the Board are complied with.

ART. 9.—The duty of the Recording Secretary shall be to record the doings of the Board at all regular and special meeting.

The duty of the Sundayschool Secretary shall be to keep carefully and in good order the Register of the Sundayschool, to report to the annual meetings the whole number of Officers, Teachers and Scholars in attendance, and the average attendance; to furnish the Preacher in charge quarterly with the statistics of the Sundayschool.

ART. 10.—The duty of the Treasurer shall be to receive and pay out funds as the Board may direct, and to give a written account of receipts and expenditures to the Board at its annual meeting.

ART. 11.—The Librarian shall take charge of the Library, subject to such regulations as the Board may adopt.

ART. 12.—This Constitution shall not be altered except by vote of two-thirds of all the members present at a regular meeting, previous notice of the proposed amendment having been given in Sundayschool.

Additional Requirements of the Discipline.

Books for the Library.—Selections of books, by whomsoever made, are subject to revision by the Preacher in Charge, the Superintendent and Sundayschool Committee.—P. 250.

Missionary Contributions.—The missionary contributions of the Sunday School shall be reported in a separate column in the benevolent contributions of the Annual and General Minutes.

SUNDAYSCHOOL BOARD,

DEC. 31, 1884.

<i>Pastor</i> , Rev. H. Q. Judd.	<i>Treasurer</i> , Mrs. A. W. Lounsbury.
<i>Superintendent</i> , Thomas Sharpe.	<i>Librarian</i> , Edward T. Kelsey.
<i>Asst. Supt.</i> , Wm. H. Gladwin.	<i>Asst. Librarian</i> , Fred Dibble.
<i>Recording Secy.</i> , W. C. Sharpe.	<i>Rec. Librarian</i> , John S. Moshier.
<i>Sunday School Secy.</i> , Wm. Adams.	<i>Chorister</i> , Harry O'Meara.
<i>Organist</i> , Effie Davis.	

TEACHERS.

<i>Class No. 1</i> Mrs. Wilson Wyant.	<i>Class No. 13</i> Mrs. J. K. Adams.
2 Miss Leila Bartlett.	14 Mrs. Edw. Holbrook.
3 Mrs. W. C. Sharpe.	15 Dwight Garrett.
4 G. W. Burroughs.	16 W. C. Sharpe.
5 Miss Rosa McKay.	17 W. W. Dibble.
6 Miss S. E. Dibble.	18 Mrs. W. W. Dibble.

7 Charles H. Guild.	19 C. H. Jorey.
8 Mrs. A. W. Lounsbury.	20 Mrs. Warren French.
9 Mrs. G. L. Bartlett.	21 S. R. Butler.
10 Mrs. F. C. Gerard.	22 W. H. Gladwin.
11 Miss E. E. Wooster.	23 T. S. Ladd.
12 Sheldon Miles.	24 L. T. Wooster.
25 Cora Dibble.	

SUNDAYSCHOOL COMMITTEE.

A. W. Lounsbury, W. F. Smith, Joseph Lewin,
Mrs. D. B. Tolles, Mrs. M. B. Castle.

REPORT OF THE SECRETARY

FOR THE YEAR 1884.

Whole number of scholars 184; officers and teachers 32; total . 216
Average attendance, 52 Sundays 141

The average attendance for each of the past five years has been 113, 115, 125, 132, 141, showing a large increase.

The number of books in the Library is 660, an increase of 105 well chosen volumes, selected by the joint committees appointed by the Quarterly Conference and the Sundayschool Board.

TEACHERS' MEETINGS. Five meetings of the Sundayschool Board have been held during the year (others called but not counted for lack of quorum), with an average attendance of eleven. Beside the above several short sessions have been held in the lecture room on Sunday afternoon after Sundayschool.

The special occasions for the benefit of the Sundayschool have been as follows:

CHILDREN'S DAY, June 8th. The church was beautifully decorated with flowers, and the morning service was especially adapted for the children, with a Sundayschool concert in the evening.

PICNIC TO BRANFORD. A picnic to the seaside was given to the school July 8th, by railroad to New Haven and thence by steamboat. The expense over and above the receipts from the sale of tickets, which was \$83, was paid by the superintendent.

CHRISTMAS ENTERTAINMENT. This pleasing entertainment on Christmas evening was one of the most successful the school has ever had. At the close twenty handsomely bound books were presented to those who had not been absent from Sundayschool during the year, and others, at the expense of the superintendent, and the good things provided by the committee were then distributed.

REPORT OF THE TREASURER.

RECEIPTS.

Collections, 9 months, for Sundayschool purposes	\$150.06
Collections, 3 months, Jan., May, Sept., for missionary cause	50.35
Subscription for Library Books.....	38.60
Collection in aid of Sundayschool Board of Education	40.00
Subscription for Christmas Entertainment	13.75
	<hr/>
	\$292.76
Balance unpaid.....	4.82
	<hr/>
	\$297.58

EXPENDITURES.

Balance on Christmas bills of 1883	\$20.76
Lesson Helps for 1884 \$17.39; Scripture Text Cards \$22.90.....	40.29
Record Book for Librarian 80c.; Leaf Clusters \$6.00.....	6.80
50 Sundayschool Advocates	12.50
Temperance Banners	7.20
Library Cards, Numbers, Labels and Catalogues.....	11.59
Catechisms, Review Service and Programmes.....	6.58
Singing Books, "Welcome Tidings".....	9.48
Library Books \$51.26; Christmas Hymns and Music \$7.27..	58.53
Christmas Entertainment	23.50
	<hr/>
	\$197.23
Forwarded to Sundayschool Board of Education	40.00
Forwarded to German Mission School.....	10.00
For Missionary Society	50.35
	<hr/>
	\$297.58

RECAPITULATION.

Balance paid on bills of 1883	\$ 20.76
Current expenses for 1884.....	176.47
Contributions for benevolent purposes.....	100.35
	<hr/>
	\$297.58

REPORT OF THE SECRETARY

77

FOR 1885.

The special occasions for the benefit of the Sunday School during the past year have been as follows:

CHILDREN'S DAY, June 14th—The morning services consisted of singing and responsive readings by the Sunday School, which was seated in the body of the church, and a sermon to the school by Rev. A. McNichol. In the evening a very interesting programme was given by the school, with music by the choir.

PICNIC—The annual Sunday School picnic took place on Friday, July 10th, four cars being hired to take the party to High Rock Grove. Music was furnished by the Tingle Manufacturing Co's Band. The weather was favorable and everything passed off pleasantly.

TEMPERANCE CONCERT, Sept. 27th—The chancel was handsomely ornamented with flowers and foliage plants. A very interesting programme was given, consisting of temperance songs, recitations and dialogues, and an address by the pastor, which were heard attentively by a large audience and helped to increase the temperance sentiment in the community.

CHRISTMAS ENTERTAINMENT, Thursday evening, Dec. 24th—This included Christmas trees, loaded with gifts for the Sunday School, and an interesting programme of singing and recitations. Books were presented by the superintendent to each member of the school who had not been absent more than once during the year. Seven had not been absent, viz: Mrs. W. Wyant, Mrs. F. C. Gerard, Mrs. Chas. Short, Oliver Doolittle, Bertie Tocher, Iva Sharpe, Harry Carpenter. Five had been absent but once, viz: Mrs. Mary Peck, Rosa McKay, Mary Tocher, Fannie Moshier and David Tocher.

At the close of the previous year twelve received books for having attended every Sunday in 1884, viz: Mrs. W. Wyant, Dwight Garrett, Oliver Doolittle, Charles H. Jorey, Fred W. Dibble, Emma Joos, Mollie Joos, Iva Sharpe, Harry Carpenter, Susie Burroughs, Julia Llewellyn, Otto Davis.

A number of very stormy Sundays reduced the average attendance for the year somewhat below the average for 1884. The average for the last six months was 143 and there has been an increase in the number of scholars on the various class lists. The largest number present at any session of the school was 173, and the smallest 76. Number of officers and teachers 31, scholars 191, total 222.

W. C. SHARPE, RECORDING SECRETARY.

REPORT OF THE TREASURER FOR 1885.

RECEIPTS.

Collections in Feb., Mar., Apr., June, July, Aug., Sept., Nov., Dec.....	\$100.98
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EXPENSES.

Balance paid on last year's account	\$ 4.82
Library cards and book for librarian	5.48
Reward cards	11.76
Programmes and music for Children's Day	6.35
36 Catechisms	1.08
"Temperance Services," etc., for September concert	3.12
Lesson Helps	47.98
Dec. 9, Three Sunday School Concert books	1.47
Dec. 28, Paid on Christmas expenses	18.92

Total, \$100.98

BENEVOLENT COLLECTIONS.

For the Missionary Cause, Jan., May, Oct.....	\$42.19
For the Educational Fund.....	36.00
For the Sunday School Union.....	3.22

Total, \$81.41

Paid to Educational Fund agents.....	\$36.00
Paid to Sunday School Union	3.22
Paid January Collections to Missionary Society.....	12.24
(Included in Conference Report for year 1884-5.)	
Missionary money on hand	29.95
(To be included in Conference Report for 1885-6.)	

Total, \$81.41

The sum of \$65.00 was expended at the Superintendent's expense, in addition to the above, for lithograph lesson designs, deficiencies on pic-nic, Christmas, etc.

MRS. A. W. LOUNSBURY, TREASURER.

ROLL OF THE SUNDAY SCHOOL BOARD.

JAN. 1, 1886.

Chairman, ex-officio, Rev. A. McNichol.

Superintendent, Thomas Sharpe. *Librarian*, Ernest C. Sharpe.
Asst. Supt., Wm. H. Gladwin. *Asst. Librarian*, Burton Holbrook.
Recording Secy., W. C. Sharpe, *Rec. Librarian*, James McKay.
Treasurer, Mrs. A. W. Lounsbury. *Chorister*, Albert Butler.
School Secy., Arthur Gladwin. *Organist*, Miss Effie Davis.

TEACHERS.

<i>Class No.</i> 1 Mrs. Wilson Wyant.	<i>Class No.</i> 12 Miss Cora Dibble.
2 Miss Leila Bartlett.	13 James Maybury.
3 Mrs. W. C. Sharpe.	14 A. W. Lounsbury.
4 G. W. Burroughs.	15 Dwight Garrett.
5 Miss Hattie Doolittle.	16 W. C. Sharpe.
6 Miss Julia Valladd.	17 W. W. Dibble.
7 Edward Bice.	18 Mrs. W. W. Dibble.
8 Mrs. A. W. Lounsbury.	19 C. H. Jorey.
9 Mrs. G. L. Bartlett.	20 S. R. Butler.
10 Mrs. F. C. Gerard.	21 W. H. Gladwin.
11 Miss E. E. Wooster.	22 Charles Short.
23 L. T. Wooster.	

SUNDAY SCHOOL COMMITTEE.

O. D. Sykes.	A. C. Peck.	W. B. Johnson.
Mrs. M. R. Castle,	Mrs. E. G. Peck,	
Mrs. S. T. Carpenter.	Mrs. C. H. Guild.	

PASTORATE OF GEORGE LANSING TAYLOR.

1862—1863.

At the New York East conference, session of 1862, held at Waterbury, Conn., closing Tuesday evening, April 15th, George Lansing Taylor was received on trial and appointed by Bishop James to Seymour and Great Hill. He had been ordained a Deacon on the previous Sunday by Bishop Ames, at Peekskill, N. Y., the seat of the New York conference.

WHO HE WAS.

This was Mr. Taylor's first itinerant work, but not his first preaching or pastorate. Born at Skaneateles, N. Y., in 1835, he had removed with his Methodist parents to Gorham, Lucas (afterward Fulton) Co., Ohio, forty miles west of Toledo, where, before 13 years old, he had been converted and joined the M. E. church, then worshipping in a great hewed log school-house, the center of a new settlement. Here a new church was soon built, in which he preached his first sermon, as a licensed exhorter, Sept. 28th, 1856. He was then a student in Ohio Wesleyan University, where he was licensed to preach Aug. 14th, 1858. He preached much, both at home and at college, during that period, and two powerful revivals occurred under this student preaching. In 1859 he came to New York and completed his college course in Columbia college, whence he was graduated A. B. in June, 1861. During this time he preached in many pulpits of New York and elsewhere as a transient supply, and during the last year was pastor as a local preacher, of the new West Harlem charge, New York city. At the same time he was assistant editor of the *Christian Advocate and Journal*, now the *Christian Advocate*, New York, taking the place previously filled by Rev. Dr. William P. Strickland, under Rev. Dr. Edward Thomson, afterward Bishop.

From this double work of pastorate and editorship he entered the itinerancy in the New York East conference, and was appointed to

Seymour as stated above, in the state whence his ancestors had "gone West." He came as a married man, his wife being the daughter of the noted Rev. Mansfield French, editor of the *Beauty of Holiness* magazine in New York, but who during the war became known as "Chaplain French," the founder of the Freedman's Bureau, and the first man who enlisted and commanded colored troops in the United States army.

The young pastor and his wife were received with the warmest hospitality by the people, who had the parsonage in perfect order, a hot dinner ready, a barrel of flour and other supplies in the pantry; and filled the parsonage at reception the next week; and so they had a view of the sunny side of the "itinerancy" to start with, which they never forgot.

THE STATE OF THE COUNTRY.

The country was in the high excitement of the first years of the war, when Mr. Taylor came to Seymour. During those years the great struggle for the life, liberty, and unity of this country swallowed up almost every other interest, and there were not many revivals of religion, in the ordinary sense, any where among the churches; though they greatly increased during the last years of the war, as public sentiment became more unified, and the outlook more hopeful. But Mr. Taylor diligently visited all his flock, and there were a considerable number of conversions during his ministry.

HOLINESS MEETINGS.

Mr. and Mrs. Taylor had had been connected with the "Holiness movement," both in Ohio and New York; and, in the absence of Rev. Mr. and Mrs. French in the South, he had editorial charge of the *Beauty of Holiness* during most of his pastorate here. In September, 1862, after laboring in the "Messiah camp meeting" at Milford, he opened a weekly meeting for the "Promotion of Christian Holiness" at the parsonage, which was continued for about six months, with excellent results. People came from as far as Woodbury and New Haven to those meetings, and many of the church membership received rich spiritual blessings.

Mr. Taylor found on record the names of 152 members and five probationers. And after the changes of two years, by deaths, removals, the war, and a thorough revision of the records, he left 143 members and seven probationers, a total of only eight names less than he found.



SHELDON MILES.

The list of subscribers to religious periodicals was also more than doubled, a good seed-sowing of lasting value.

In January and February, 1863, he assisted Rev. R. H. Loomis of Winsted, and Rev. George W. Woodruff of Waterbury, in revival work, with good results in each case.

CHURCH FINANCES.

But in the financial affairs of the church, notwithstanding the "war times," Mr. Taylor's pastorate was highly successful. At the time of his appointment business was at a low ebb, and the church had asked for an unmarried man, as they could raise only \$300. But when he came, unasked, they made the salary \$400 each year, and gave him a cash donation of \$78 the first year, and \$82 the second; and so much other valuable material in the way of firewood, provisions etc., as made his support as good as \$600 per year, instead of the \$300 proposed, besides an excellent garden in which Mr. T. took a pardonable pride. And there was a corresponding advance in other departments. During his first year the Missionary collection was advanced from \$28 the year before to \$101.63, and when it was reported at conference the veteran Presiding Elder E. E. Griswold, shouted, "Well done for Seymour!" This would have been surpassed the next year, had not a larger call for money arisen.

PAYING OFF THE CHURCH DEBT.

On May 26th, 1863, their second year, Mr. and Mrs. Taylor invited the brethren of the Official Board of the church, with their wives, to take tea at the parsonage; and after tea he called the brethren into his study for business meeting, in which he proposed that they make an effort to raise \$2,000 to pay off an old debt of \$1,700 which had lain unpaid since the church was built, and then amounted, with interest, to \$2,000, and \$500 more to repair and repaint the church. There were present, Rev. Sylvester Smith, H. W. Benedict, Warren French, Sheldon Miles, W. E. Hendryx, W. N. Storrs, W. W. Dibble and W. Umberfield, and the pastor's proposition was unanimously adopted, and he was appointed the agent of the church to raise the money, with H. W. Benedict and Sheldon Miles as his assistants. They went at it at once, and in a week they had nearly \$1,000 pledged. Mr. Taylor collected \$100 among some of his friends in New York, and by other efforts the sum was made up to \$1,200, which was paid on the debt. Under the pastorate of Rev. A. B. Pulling, next year, \$800 more was

raised, and thus the debt was extinguished. The benevolent collections for 1863 were also good.

PATRIOTIC SERVICES.

But Mr. Taylor's most marked service to this community was in his patriotic influence. He came here an ardent emancipationist, into a community then noted for an equally ardent Democratic opposition to the war and to the emancipation of the slaves in the south. He spoke out plainly, not only in his pulpit, but in the New York *Tribune*, the *Independent*, the *Christian Advocate*, and many other Journals to which he was a frequent contributor, averaging about two signature articles per month, beside editorial work. His war lyrics in the *Tribune*, and elsewhere were a part of this work. But all this was a mortal offence to not a few people in Seymour, and he endured much opposition on account of it, during the first part of his pastorate here, until the tide began to turn with the logic of events. But in his own church there was always a strong loyal majority to sustain him, and to ask for his return for the second year. Some of the incidents in this line of Mr. Taylor's ministry were characteristic of the times.

"FIRED OUT OF CHURCH."

On Sunday, January 4th, 1863, in a New Year's sermon on I Samuel 7:12, "Ebenezer," he thanked God for President Lincoln's Emancipation Proclamation, freeing all slaves in the territory then actually in rebellion, and then prayed that blacks, whoever owned them, might soon be free. At this a member of the church, arose and stormed out of the house in tragic wrath. He had not been a very useful member for some time, and as he stamped down the aisle for the door, Mr Taylor looked quizzically after him and said: "*Good-day, good-bye, and good riddance.*" The congregation burst into a laugh that took all the sting out of his going, and there was no more going out of church while Mr. T. was preaching.

"SOLDIER'S AID SOCIETY."

On March 5th, 1863, Mrs. Taylor, with several other ladies of various other denominations, met at the house of Mr. Medad Tucker and organized a "Soldier's Aid Society," for which Mr. Taylor had drafted a brief constitution, and so the loyal women of Seymour began to do their part in the great struggle for their country. On May 22d, Mr. Taylor worked half a day helping to box and ship the goods the ladies sent off for the sanitary commission. On June 13th he wrote the reso-

lutions which were adopted by the Loyal League on the department of the 20th Connecticut Regiment of Volunteers for service in the war. On Sunday evening, July 12th, his father-in-law, Rev. Mansfield French, home on furlough from his work in the the South, spoke in the M. E. church on the condition and prospects of the newly made Freedmen. He spoke for an hour and a half, with great power and instructiveness, his word having the added weight of his experience at the front, and the recent victories of the nation. Mr. French spoke on several other occasions here afterward.

"SOLDIER'S AID FAIR."

On July 4th, the "Ladies' Soldier's Aid Society" held a grand Fair and Festival in "Parson Smith's" newly rebuilt unfinished paper mill. The "Copperheads" had declared that they should not make \$50. and had threatened to mob them. There were ugly knots of men on the street corners all the evening and things looked squally. But Mr. and Mrs. Taylor (she being president of the society) were among the most zealous present. The news from Gettysburg and Vicksburg came flashing over the wires, setting the North ablaze. All the loyal people of the town turned out, saying "Let's see if those ladies can't make \$50 for our brave boys in blue!" They bought the fair all out clean, at a net profit of \$200. The mob was cowed, and the ladies' went home victorious too.

"THE FIGHTING CHAPLAIN."

And then came on the dreadful Draft Riots of July 13th to 16th, of which Seymour came near having a sample at home. Mr. Taylor was constantly threatened at this time. On many a night the young pastor and his wife were awakened at one or two o'clock at night by troops of the half tipsy sons of Belial passing the house singing and yelling:

"We 'll hang Parson Taylor to a sour apple tree,
As we go marching on."

When the "Union League" was formed here on July 20th, Mr. Taylor was elected Chaplain of it, on the special stipulation on his part that he might be a "fighting Chaplain," and do a common soldier's duty on the "Home guard," if needed. With this understanding he had his Whitney rifle, with terminal toothpick and package of cartridges, allotted him, like the rest, and always kept them in reach of the head of his bed. Rumor also had it that he kept at least one stout hickory

"headache stick" within reach of every door and window of the parsonage, prepared to build an addition to the phrenology of at least one or two assailants, should any attempt be made to carry out the copious threats made to mob him. ' Meantime, without his knowing it at all, for three weeks during the riot times he was never out of his house an evening, for church, post-office, or an evening call, without a trusty guard of at least two members of the Union League silently following him and never letting him get out of their sight. And so also they watched his house every night. So deep as that was the feeling that, should any disturbance occur, he would certainly be attacked. Meanwhile, though knowing that he was in danger, but ignorant that he was thus guarded, he was speaking out for the great cause on every occasion, and writing almost every week something for the press to help on the struggle. It was in reference to one form of his work in this line that the *Tribune* said in 1864, "Mr. Taylor will be remembered as the author of some of the most stirring poems which the war has called forth, and which he has contributed to this journal." This work was largely done in Seymour.

STORIES TOO RECENT TO BE TOLD.

Among the consequences growing out of Mr. Taylor's position in the war-politics of the times were some of the liveliest incidents that occurred in this community during those years. Unfortunately for a good story some of them, and the actors in them, are even now, at the distance of twenty-three years, too well known here at home to make the plain tale of facts a comfortable one to publish.

MR. TAYLOR'S WAR SERMONS.

On Thursday, August 6th, in obedience to President Lincoln's proclamation, Thanksgiving services were held all over the North for the victories of Gettysburg, Vicksburg, and others. On this occasion, by invitation of the Congregational church, the Methodist church united with them in the service, Mr. Taylor preaching the sermon, from Psalms 30:1, "I will extol thee, O Lord; for thou has lifted me up, and hast not made my foes to rejoice over me." The service was held in the evening and the Congregational church was packed to its utmost capacity. The sermon was preached from manuscript, and occupied over an hour in rapid and fiery delivery, but the enthusiasm of the congregation carried the preacher through, and their patriotic cheers did not seem out of place in the temple of the God of Liberty and Righteousness.

On November 26th of this year the ordinary "Thanksgiving Day," which had spread from its New England home over most of the Northern states, was, by proclamation of President Lincoln, made National. On this occasion the Congregational church here, having no pastor then, came into a body to join with the Methodists in an evening service, again overflowing the house, when Mr. Taylor preached another war sermon, from the powerful text, Psalm 66 : 8-15.

WORK FOR THE SOLDIERS.

As was natural, Mr. Taylor took a great interest in the members of of his church and congregation who enlisted in the war, writing them many letters, and paying special attention to their families.

"THE WAR CLASS."

When the 20th regiment went to the front, its company H, contained many Seymour men, a number of them from the Methodist church. These men Mr. Taylor organized into a regular church "Class," and appointed A. W. Lounsbury, who was one of them, their "Class Leader," giving him a "Classbook" with their names regularly enrolled, and with all the spiritual charge over them, and as many more as might join them, that a class leader has at home.

Brother Lounsbury wrote often to the pastor concerning their welfare. They kept up class and prayer meetings whenever possible, and often had large meetings, with excellent results.

WAR LIST OF THE M. E. CHURCH

During Mr. Taylor's pastorate April, 1862, to April, 1864. This list Mr. Taylor says, is made mostly from memory, and he does not claim accuracy for it. It embraces non-communicant members of the congregation, as well as communicants, and gives simply his recollections of each.

CAPT. WILSON WYANT, Co. E, 5th C. V. Not a communicant, but wife Violetta was. He was a tall, large, and dignified man, of good moral character and deportment, who looked every inch a soldier.

SERGT. GEORGE S. WYANT, Co. H, 20th C. V. A communicant, with his wife Catherine ("Katy,") a good, humble, prayerful man, (Secy. of the S.S. in 1861,) a member of the "war class," who died in the service Dec. 15th, 1862, aged 34 years. Mr. Taylor assisted Mrs. Wyant to get her pension. She was a faithful Sunday school teacher, much beloved by her class and a large circle of friends.

ALBERT W. LOUNSBURY, enlisted August 9th, 1862, Co. H. 20th C. V., the "war class-leader," with wife and family all members. An excellent, faithful man, pious, temperate, useful. He was taken prisoner at Chancellorsville, and sent to "Libby prison," at Richmond. Thence he was exchanged and returned to service. Served till close of war. On account of his skill as a nurse, and his religious adaptation for the work, he was much of the time on detailed service as a hospital nurse, where he was a messenger of good to many a brave sufferer.

CAPT. WILBUR F. SMITH, son of Rev Sylvester, was a member of the choir, a quiet business man. He mustered in as First Lieutenant of Co. H, 20th C. V., August 15th, 1862. Was taken prisoner at Chancellorsville and confined in Libby prison, was paroled and exchanged, was promoted Captain, January 8th, 1863.

SERGT. WILLIAM B. JOHNSON, son of Deacon David and Ruth Ann Johnson, afterward steward, trustee, and leader of the choir; Co. B, 15th C. V., mustered in July 22d, 1872; served three years.

JAMES W. HENDRYX, "Jimmy," Co. H, 20th C. V. A pious young man, much beloved and lamented, was received into the church by Mr. Taylor. He was the son of Brother Wilson E. and Rosetta Hendryx, was secretary of the Sunday school in 1862, wrote good letters to his pastor, was killed in the great battle of Chancellorsville, under Hooker, May 3d, 1863.

HARPIN R. FRENCH, Co. K, 10th C. V. Son of Warren and Lucinda French. A member, also his wife Sarah E. An upright, straightforward man, served three years.

DAVID W. SHARPE, enlisted May 22d, 1861, for three years. Co. B, 1st Heavy Artillery. Son of Brother Lugrand and Olive Sharpe. Not then a church member, but a keen, wide awake young soldier of promise.

FRANCIS SHELDON, 3d Independent Battery. Was a member of the church with his wife, Jane W. Was a steward of the church.

JOSEPH HITCHCOCK, Co D, 22d C. V. Received into church by Mr. Taylor, has since been both Steward Trustee and church Treasurer.

ZERAH B. DAVIS, Co. H, 20th C. V., mustered in August 6th, 1862; mustered out June 13th, 1865.

CHARLES H. DAVIS, son of Philo and Harriet, Co. H, 20th C. V.



ALBERT W. LOUNSBURY.

HERMAN B. FRENCH, son of Warren French, corporal, Co. F, First Heavy Artillery, afterward of Co. I, 15th C. V., served till the close of the war.

Several others apparently connected with the church or congregation were in the service at this time, of whom Mr. Taylor has no personal recollection.

CHURCH OFFICIARY.

Of the official organization of the church during these two years no complete lists remain, and the following is given from memory.

SYLVESTER SMITH was a Local Elder, Trustee and President, and for the first year Treasurer, of the Trustees. He needs no description. For forty years he was an active, successful business man, a manufacturer of strawboard, in Seymour, liberal with his money, and a highly able, earnest, and useful local preacher in all the "region round about." He moved on with the progress of the country in the war times, and was President of the Union League. The chorus of the sons of Belial,

"We 'll hang Parson Taylor to a sour apple tree,"

Was varied to "Parson Smith" in front of his house, to his honor now as then. It was more than suspected that the fires which twice during the war destroyed his extensive paper mill were of incendiary origin, the result of political spite, as were many more, throughout the North, in those times. But his life-work should undoubtedly have been wholly given to the ministry, where it afterward went, and still continues, with much usefulness.

HENRY W. BENEDICT, trustee, steward, class leader, and for three years Sunday school superintendent, was the next most prominent and useful man in the church. A diligent, true-hearted, sweet-spirited man, generous of his means, devotedly pious, whose life and his bar soap and candles alike, helped to make a cleaner and brighter world. He afterward emigrated to Iowa.

SHELDON MILES was a trustee, a man of superior reading and intelligence, whose Methodism and Republicanism were as even and strong as the clock-cord he spun in his rope-walk.

JARED BASSETT was a trustee whose integrity was as solid as the granite he squared with his "stone-ax."

WARREN FRENCH was an exhorter, whose exhortations went to the hearts of sinners as red-hot as the augers he twisted at his forge.

LUGRAND SHARPE, formerly for nine years Sunday school superintendent, was steward and Sunday school treasurer, a shy, quiet, prayerful man, whose will was as firm for the right as the lap-stone he hammered, and his interest in the missionary cause as lasting as sole-leather, and borne out by generous gifts for that good work.

SMITH BOTSFORD was a trustee, a quiet, worthy man, whose "democracy" was as firmly set in him as the gudgeons of the mill-wheels he built; and whose wife's pound-cake and doughnuts always took the premium at church fairs, with "Grandma Bassett's" a good second.

WILLIAM NOYES STORES was a trustee and formerly Sunday school superintendent, a warm-hearted man, whose cheeks were as red as the apples he used to slyly leave in a basket on the parsonage porch.

WILSON E. HENDRYX was a faithful Steward and "tithingman," mighty in prayer and in muscle, who could charge on a disturber of worship as with the bayonets he forged for "Uncle Samuel." He gave noble evidence of this upon one memorable occasion, the story of which, as given to us by an eye-witness, is too good to be forgotten.

A DISORDERLY CONSTABLE "YANKED" OUT OF CHURCH.

The Sunday evening general prayer meeting was always held in the basement of the church, and was largely attended. The seats were then benches with open slat backs. One Sunday evening three young men, one of whom was a saloon keeper and a constable of the town, and an active "Copperhead" politician, whom we will call John Jones, because that wasn't his name, took their seats in a row on the third bench from the front, in the middle block, and thrust their legs across the second bench, in front of them. On rising from the opening prayer Mr. Taylor discovered their position, and quietly asked them to put down their feet, and conduct themselves with propriety in the house of God. Two of them complied with the request, but Mr. Constable Jones folded his arms and looked defiance at the pastor. Mr. Taylor calmly took out his watch and said, "Mr. Jones, as an officer of the law it is your duty to set a good example yourself, and to arrest on sight, any person you see in the act of disturbing any lawfully convened assembly. It is your duty now to arrest yourself. I give you one minute by the watch, in which to take down your feet and conform your conduct to the requirements of the civil law and the proprieties of God's house. You must obey or be arrested." The offender sat in brazen silence, and the pastor held his watch, while a pin-fall could been heard in the

room ; till he said quietly : "Time. Brother Hendryx, you are the tithingman of this church, and know the duties of your office. I request you to perform them." In an instant Brother H. was on his feet, and turning to stalwart Brother W. W. Dibble, who sat near by, and clapping him on the shoulder, he said in a deep tone : "Brother Dibble, in the name and by the authority of the people of the State of Connecticut, I command you to assist mein the performance of my official duty!"

Bro. Dibble was at his side in an instant, and the two started for Mr. Constable Jones, who wreathed his arms around the bench slat, and strove desperately to maintain his seat. But four strong arms were too much for two, and the law-breaking guardian of the law was rudely collared and "yanked out of that," and roughly hustled down the aisle and out of doors, followed by a crowd of his retainers. Once out of doors Mr. Jones began to perceive the stern realities of his situation, with heavy penalties and forfeiture of office staring him in the face, and he begged for mercy. As his family were highly respectable, and old neighbors, Bro. Hendryx said: "We'll give you your choice. You shall pledge your personal and official word and honor as security that neither yourself nor one of your crowd shall misbehave in our church again. If one of them disturbs us we are to arrest you for that offence and for this one too. Pledge us this, or go home with me for to-night and go before Judge Munson to-morrow morning!" "I pledge," said the crest-fallen Jones, "that I will be personally and officially responsible that you shall not be disturbed again." "Well then," said Hendryx, "here's my hand and my advice, 'Go in peace and sin no more.'" And he went, and his crowd. And "Mr. Jones" honorably kept his word, so far as the church premises extended, and that was the end of rowdyism in the Methodist church, and in all other churches in the village.

JUDSON ENGLISH, of Great Hill, was class leader, exhorter, trustee and chorister there, a good man, fervent in prayer, whose many years of lockjaw did not prevent his being an old-fashioned shouter to the last, and for whose shouts both saints and sinners had respect.

ELLIOTT ROSS BASSETT, a good man and true, was Sunday school superintendent at Great Hill.

MRS. ALMIRA HULL, of Great Hill, was the treasurer of that church and one of "the excellent of the earth."

REV. SPENCER H. BRAY was a harness maker here when Mr. T. first came here, and a recently licensed and promising young local preacher, whom the young people heard gladly.

WILLIAM D. ("BILLY") BISSELL, son-in-law of Sylvester Smith, was the rarely rich tenor in the choir, whose singing was always an inspiration.

MISS LAURA M. FRENCH, daughter of Warren, new Mrs. Sheldon of Forestville, was a very useful day school and Sunday school teacher and Missionary collector; and to Laura were due, in part, the *laurels* of that big missionary collection; though \$70 of it were pledged in church after the pastor's missionary sermon.

REVIEW.

But no list could contain all the good and worthy people who helped the young pastor through the cares, trials, joys, and delightful labors of his first itinerant charge. He never had but one difference with those good people. And that was when, in his first year at a strawberry festival, he found that they were selling "chances" on a fine bedquilt. He remonstrated thereat, and pointed out to them that it was a "lottery," pure and simple, as much as though done in a faro bank, and, as such, violated the laws of both church and State. The good people confessed their error and promised it should never occur again, and it never did. Would that all the churches would do the same!

Pleasant memories for life ought to haunt a minister's *first* pastorate, especially. Here on July 6th, 1862, George Lansing, Junior, Mr. T's first child, was born. Here he and his young wife climbed steep Castle Rock and gray Rock Rimmon together, and he threaded the wild trout brooks, and caught trout as well as men. His parish extended from Bethany to "Squantuck," (where Charles Johnson and family were converted) and from Pinesbridge nearly to Ansonia, and he visited it all. Never in but one house, which shall be nameless, did he and his wife receive rudeness, and that was the result of the political spite of a woman, a sister, who took out her fight in insulting the pastor and his wife as "*Nasty abolitionist nigger lovers!*" But "*variety is the spice of*" remembrance, as well as of current "*life.*"

During the latter part of his second year, (the limit then), Mr. Taylor had invitations to the churches in York street, Brooklyn, New Canaan, Ridgefield and New Britain. He preferred the latter, to which he was appointed in April, 1864. When he left Seymour, the *pseudo*

"Mr. Jones, Constable," came to hear his closing sermon to a full house, and was reported to have said, "I'm sorry to have Mr. Taylor leave town. He has done this town good." He spoke from experience. He was an improved man, as his acquaintances testified.

Mr. Taylor's family showed their fondness for Seymour by spending their summer vacation here, under "uncle Jerry Bassett's great maple door-yard tree, in 1867, when Mr. T. was pastor of Carlton Avenue charge, Brooklyn, for which he built Simpson Church.

One of Mrs. Taylor's brothers, Mansfield J. French, found his wife in the person of a Seymour girl, Miss Libbie H. Smith. See our vol-2d, page 514, year 1869. Mrs. French died at Syracuse, N. Y., February 22d, 1884.

A "YANKEE TRICK"

THAT WOULD BEAR REPEATING FOR CHRISTMAS.

Anent the "tricks" of the Yankees, Mr. Taylor tells this pleasant story of good Bro. Henry W. Benedict, of whom we have spoken on page 89:

On Christmas morning, 1863, Mrs. Taylor found the flour barrel empty, and started her husband off in a hurry down to Randall's store to order another, before the stores closed for the day. At the store Mr. Taylor found Bro. Benedict on a similar errand, who came to him and, in his meek, drawling tones, said: "B-r-o-t-h-e-r T-a-y-l-o-r, my—wife—wanted—me—to—buy—a—turkey; and—I—don't—know—much—about—turkeys. Won't—you—help—me—pick—out—a—good—one?" "Oh, yes, certainly, if I can be of any service to you," replied the parson, and followed Benedict to the counter, where lay a huge pile of the "Thanksgiving birds." "I—want—the—best—one—in—the—pile," piped Bro. B. with hardly his usual modesty, the pastor thought. And so Mr. Taylor tumbled over the turkeys till he found a large and rarely fine young gobbler, fat and tender, weighing fourteen pounds. "There, Bro. Benedict," said he, "that's the best bird

in the pile, I think; see how plump and tender he is, and fat enough to baste in his own juice. He's a beauty!" "Well, I guess you're right. My wife ought to be suited with *him*," drawled Benedict. He paid for the turkey, a paper bag went over him, and Bro. B. took his bird by the legs, and he and the parson walked home together, over the "Promised Land," for a short cut.

The parsonage, by this road, was the next house beyond Benedict's, and when they got opposite Bro. B's house he turned to his pastor and drawled out: "N-o-w, B-r-o-t-h-e-r T-a-y-l-o-r, I've carried—this—turkey—so—far,—and—if—you'll—take—him—and—carry—him—to—the—parsonage—he's yours!" and handed the gobbler to the dumbfounded parson, who had thus, by the cold steel-trap trick of the meekest of men, been made to pick out for himself the best turkey in town. There was no getting out of it. He had to stammer out his apologies and thanks, and carry the bird home to his crowing young wife, who then showed him a huge roast of beef, a brace of fat capons, a spare-rib of pork, a bushel of red apples, and a peck of hickory nuts, that had come from other friends while he had been gone down town. And that was only a fair sample of their two years in Seymour, and of the way Seymour has always had the reputation of treating its pastors. "Copperheadism" had rich offsets there.

OFFICIAL MEMBERS AND COMMITTEES,**JUNE 1, 1886.****PREACHER IN CHARGE, REV. A. McNICHOL.****BOARD OF TRUSTEES:**

Term expires in 1886.

L. T. Wooster,
Thomas Sharpe,
Joseph Hitchcock.

Term expires in 1887.

A. W. Lounsbury,
W. N. Storrs,
O. D. Sykes.

Term expires in 1888.

Sheldon Miles,
W. W. Dibble,
W. B. Johnson,**President, Sheldon Miles; Secretary, Dennis Munson; Treasurer,**
L. T. Wooster.**STEWARDS:****S. R. Butler, L. T. Wooster, W. C. Sharpe, C. H. Guild, James Maybury, E. T. Kelsey, John Schofield, A. C. Peck, W. H. Gladwin, C. H. Lounsbury, W. N. Storrs, Eli Gillette, J. W. Tomlinson. Recording steward, S. R. Butler; district steward, W. C. Sharpe.****Sunday School Superintendent, T. Sharpe.****COMMITTEES, appointed March 22, 1886.****On missions and church extension: A. W. Lounsbury, W. W. Dibble, L. T. Wooster, Carl Carlson, W. N. Houghtaling.****On Sunday Schools: Mrs. Chas. Short, Carl Carlson, Mrs. M. R. Castle, A. C. Peck, O. D. Sykes, Mrs. S. T. Carpenter, W. B. Johnson, Mrs. E. G. Peck, Mrs. C. H. Guild.****On tracts, E. T. Kelsey, Mrs. A. W. Lounsbury, Mrs. M. A. Sackett.****On temperance, W. N. Houghtaling, D. H. Munson, L. T. Wooster, H. A. Radford, T. Sharpe, Carl Carlson.****On education, W. C. Sharpe, Sheldon Miles, T. Sharpe, S. R. Butler, D. H. Munson.****On church records, C. H. Guild, L. T. Wooster, T. Sharpe.****On parsonage and furniture, W. N. Storrs, Mrs. F. C. Gerard, Mrs. L. T. Wooster.****On church music, L. T. Wooster, W. N. Storrs, Sheldon Miles.****Estimating committee, S. R. Butler. A. C. Peck, L. T. Wooster, J. W. Tomlinson.**

NYUMPHS METHODISTS.

As a part of the circuit fifty years ago, Nyumphs, a school district in the part of what is now Beacon Falls, may well have mention here. We have no record of its membership, but gather a few particulars principally from those whose memories span the long interval, or have heard something of the story of early Methodism from their parents.

David French, born in 1741, recorded a landholder in Nyumphs in 1766, and his wife Lois, were prominent among the early Methodists. Philo Sanford, and his wife Nancy, were earnest members of this zealous band. He died March 4, 1863, and his wife June 23, 1863. The above and also Timothy Lounsbury, who lived a mile beyond David French; John A. Coe, near the tannery; Louis Sackett, and William Gillette and wife, of Pinesbridge, all opened their houses to the hard-working and ill-paid Methodist ministers, and for religious services, which were also held by turn in the Nyumphs school house. These veterans have all passed away, but their work remains, and in evidence of it may be seen the neat church at Beacon Falls, on elevated land overlooking a portion of the beautiful valley of the Naugatuck, with a background of lofty wooded hills and blessed with what is of greatest value, a united band of faithful Christian workers.

GLEANINGS.

Among the early members of the Humphreysville church were Abel Wilcox, father of Mrs. Sarah A. Hughes, and his second wife, the widow Nettleton; Job Andrews and wife, who lived just beyond Wilcox, on the Bethany road; Stoddard Chatfield and wife; Freedom Bennett and wife Maria, sister of Merrit Osborn; Orren Peck, the blacksmith on the Woodbridge road; Truman Terrell, father of Smith Terrell; William Merritt Osborn, who lived near the match factory; Jonathan Clark and wife Amelia, 98 years old last March, also a sister of Merrit Osborn. Mrs. Maria Bennett died in New Haven a few months since, aged 91. The names of E. H. Frisbie and James Wiswel, of New Haven, are recalled as local preachers, who rendered good service.

John Winterbottom, the father of the talented and famous Mrs. Ann S. Stephens, junior partner of the firm of T. Vose & Co., successors to Gen. Humphrey in the manufacture of broadcloth, was for some time the choirster of the church, when congregational singing was the custom.

REPORT OF THE TREASURER OF THE BOARD OF TRUSTEES.

TO THE FOURTH QUARTERLY CONFERENCE,

MARCH 22, 1886.

Received of Ladies Aid Society,	\$167.09
Received for sale of fence,	10.00
Received of Thos. Sharpe,	12.90
Received loan,	225.00
	<hr/> \$414.99
Paid Thos. Sharpe on Parsonage improvements,	\$288.71
Paid Thos. Sharpe on cemetery fence,	12.90
Paid W. N. Houghtaling for walks around parsonage,	61.82
Paid for Parsonage Furniture, &c.,	34.61
	<hr/> \$398.21
Balance in Treasury,	<hr/> \$ 16.78

L. T. WOOSTER, TREASURER.

CEMETERY ACCOUNT.

RECEIPTS.

From Joseph Crowther for lot No. 57,	\$10.00
From John Tocher for lot No. 21,	10.00
For a single burial place,	2.00
	<hr/> \$22.00

PAYMENTS.

For repairing fence,	\$ 1.43
For four corner stones, to mark avenues,	16.00
Cash on hand,	4.57
	<hr/> \$22.00

REPORT OF THE TREASURER OF THE BOARD OF STEWARDS
FROM APR. 15, 1885, TO MAR. 31, 1886.

RECEIPTS.

Balance in treasury April 12th, 1885,	\$.82
Subscription of July 19, 1885,	43.25
Subscription of Sept. 22, 1885,	6.00
Collected by W. M. Houghtaling,	10.00
Collections for current expenses,	115.49
Pew rents, from C. H. Guild, collector,	917.50
Collections for the poor,	27.61
	<hr/>
	\$1,120.67

(The following sums, both collected and disbursed by special committees, are included here and also with payments in order to give a complete statement of current receipts and expenses.)

Subscription collected by W. N. Storrs, in the Spring of 1885,	23.00
Collected at Great Hill to apply on pastor's salary,	150.00
Subscription of Mar. 21, 1886,	130.00
	<hr/>
	\$1,423.67

PAYMENTS.

On indebtedness of previous year, to S. R. Butler,	\$56.00
to C. T. Walker,	6.00
	\$ 62.00
To pastor for moving expenses,	12.00
To Rev. A. McNicholl, pastor, from Great Hill, ...	150.00
By treasurer of the board of stewards, .	720.00
By special committee,	130.00
Making salary in full,	1,000.00
To Rev. W. H. Wardell, presiding elder,	36.00
To Miss Effie J. Davis, organist,	50.00
To C. F. Northrop, janitor,	125.00
To Rev. J. W. Davis, supply of pulpit in absence of pastor,	6.00
Fuel \$54.00, lights \$6.83, 6 lamp brackets \$2.40	63.23
To W. N. Storrs, interest on parsonage debt,	28.50
Transportation of tent to and from Campmeeting,	5.00
Wine for Sacramental occasions,	5.00
Envelopes for the collector's use, \$1.75, snow shovel, .45,	2.20
Printing reports of treasurer and pastor, April 1st, 1885,	2.25
Paid to needy members,	22.00
(Total expenditure, \$1,419.18) Balance in the treasury,	4.49
	<hr/>
	\$1,423.67

W. C. SHARPE, TREASURER.

In addition to the foregoing considerable sums have been collected for various purposes by special committees, including over \$100.00 for the choir, and a liberal amount for a needy brother.

The rental of the slips in April, 1885, amounted to \$994.00, on which there were some reductions on account of removals, sickness, etc.

A new furnace has been put in at a cost of \$162.99, of which \$130.00 has been raised by subscription, the following giving each \$5, L. T. Wooster, Rev. A. McNichol, S. R. Butler, T. Sharpe, A. W. Lounsbury, O. D. Sykes, A. C. Peck, W. H. Gladwin and W. N. Storrs. The old stove was turned in at \$3.50, leaving due on the furnace \$29.49.

The Sunday School has raised and expended for library, lesson helps, etc., about \$135.00, beside a large sum expended for the benefit of the school by the superintendent at his own expense.

INDEBTEDNESS.

The indebtedness of the church at the commencement of the conference year was, \$475.00 on the parsonage and \$62.00 on current expenses, making a total of \$537.00.

The present indebtedness is \$700.00 on the parsonage, \$29.49 on the new furnace, about \$18.00 for work in the basement by O. D. Sykes, and \$18.00 to Rev. J. W. Davis for service in the absence of the pastor, making a total of \$763.45.

BENEVOLENT COLLECTIONS.

May 10, 1885, Subscription for Superannuated Preachers,.....	\$28.00
Aug. 30, 1885, Tract collections,.....	5.00
Oct. 25, for church extension,.....	40.00
Jan. 10, 1886, for the Sunday School Union,.....	14.50
Feb. 7, for the Educational Society,	36.00
Missionary collections, in the Seymour Sunday School, \$53.00 in the Great Hill Sunday School, 17.00 Feb. 28, in the congregation, ..	127.00—197.00
For the Freedmen's Aid Society,.....	37.00
For the American Bible Society,.....	2.00
For M. E. church in Auburn, Maine.....	3.00
For Home Missions \$13.00, Bible Cause \$2.00.....	15.00
Total,	<u>\$377.50</u>

RECAPITULATION.

Current expenses for year, per steward's report ,.....	\$1,350.18
Balance on previous year,.....	62.00
Improvements and repairs, per report of trustees,.....	398.21
Cost of the new Furnace,.....	162.99
Subscription for the Choir,.....	100.00
Raised in Sunday school for Sunday school work,	135.00
Renevolent Collections,	362.00
	<hr/>
	\$2,570.38

INSURANCE.

On the Seymour Church.....	\$5,000.00
On the Parsonage,	1,800.00
On the Great Hill Church,.....	1,500.00
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Total,	\$8,300.00

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At a meeting of the joint official board on Thursday evening, July 2d, it was voted that an addition be built on the rear of the parsonage, 13x14. At the same meeting it was voted that concrete walks be laid from the street to the parsonage door, and across to the church walk. Similar action was also taken by the board of trustees acting separately.

## STANDING RESOLUTIONS.

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The following resolutions have been in effect for several years, with the exception that the printing of the annual report has of late been deferred until the close of the conference year.

RESOLVED, that the treasurer of the board of stewards have one hundred copies of his report printed, with the report of the trustees, for distribution at the fourth quarterly conference in each year.

RESOLVED, that the treasurer of the board of stewards be elected by the joint official board, and that he receive the collections and pay the incidental expenses, including fuel, lights and sexton.



THOMAS SHARPE.

SUNDAY SCHOOL REPORT.

Dec. 28, 1886.

ROLL OF THE SUNDAY SCHOOL BOARD.

Chairman, ex-officio, Rev. A. McNicholl.

Superintendent, Thomas Sharpe. *Librarian*, Burton Holbrook.
Asst. Supt., Wm. H. Gladwin. *Asst. Librarian*, James McKay.
Recording Secy., W. C. Sharpe. *Rec. Librarian*, E. T. Kelsey.
Treasurer, Mrs. A. W. Lounsbury. *Chorister*, Albert C. Butler.
School Secy., Arthur Gladwin. *Organist*, Miss Effie Davis.

TEACHERS.

<i>Class No. 1</i> Mrs. Wilson Wyant.	<i>Class No. 12</i> Miss Cora Dibble.
2 Miss Leila Bartlett.	13 James Maybury.
3 Mrs. W. C. Sharpe.	14 A. W. Lounsbury.
4 Miss A. L. Burroughs.	15 Dwight Garrett.
5 Miss Minnie Gladwin.	16 W. C. Sharpe.
6 Mrs. C. H. Jorey.	17 W. W. Dibble.
7 Edward Bice.	18 Mrs. W. W. Dibble.
8 Mrs. A. W. Lounsbury.	19 S. R. Butler.
9 Miss May L. Lounsbury.	20 W. H. Gladwin.
10 Mrs. F. C. Gerard	21 Charles Short.
11 Miss E. E. Wooster.	22 L. T. Wooster.
23 Mrs. James Maybury.	

SUNDAY SCHOOL COMMITTEE.

O. D. Sykes.	A. C. Peck.	W. B. Johnson.
Mrs. M. R. Castle,	Mrs. E. G. Peck.	Carl Carlson.
Mrs. S. T. Carpenter.	Mrs. Chas. Short.	Mrs. C. H. Guild.

REPORT OF THE SECRETARY.

The whole number of officers, teachers and scholars is 218, and the average attendance for the year 145. The number of Sunday-school Advocates taken is 14, Teachers Journal 42, Temperance Banner 60, Picture Lesson Papers 30. About \$60.00 has been raised for addition to the library, of which the superintendant gave one half.

CHILDREN'S DAY, June 13th. The day was celebrated in the manner recommended by our church Board of Education and generally observed by the denomination. The church was tastefully decorated with flowers and foliage, with appropriate floral emblems. In the morning the services consisted of a sermon by Rev. W. H. Wardell, Presiding Elder, and singing and responsive readings by the school. In the evening an interesting programme was given by the Sunday-school, consisting principally of singing, responsive reading and recitations. As in past years a liberal response was made to the call for contributions for the Educational Fund.

The annual Sunday-school picnic took place on Tuesday, July 13th. The members of the school and their friends to the number of 270 went by the cars to New Haven, and from there by the excursion boat Juno to Pawson Park. A pleasant time was enjoyed and the return trip was made in good season without accident.

The annual Christmas entertainment was held on Thursday evening, Dec. 25th, with singing, recitations, dialogues, Christmas tree distribution, etc.

A special meeting of the Sunday-school board was held Oct. 18th, at which it was voted to adopt the constitution given in the discipline, with the following amendments.

ART. 4, To fill the blank by inserting the words "The Tuesday evening preceding the first Sunday in January;" and to amend so that all voting for officers shall be by ballot.

ART. 6, to insert the word "seven."

W. C. SHARPE, SECRETARY.

REPORT OF THE TREASURER.

RECEIPTS.

Missionary Collections—Jan., \$23.00; May, \$17.16; Sept., \$13.87.....	\$54.03
Collections for Sunday School uses—Feb., \$14.80; Mar., \$14.98; Apr., \$12.62; June, \$11.07; July, \$12.13; Aug., \$17.89; Oct., \$15.65; Nov., \$13.29; Dec., \$11.54.....	\$123.97
Total,	\$178.00

EXPENSES.

Lesson helps, (books, lesson leaves, etc.,).....	\$27.96
Annuals, class papers and quarterly report forms.....	9.25
Fifty copies of "The Temperance Banner," for 1886,.....	7.20
Wall charts to illustrate the lessons,.....	8.00
One new Book-case with glass front,.....	12.25
Numbers and incidentals for library.....	1.15
Children's day programs, per Rev. A. McNicholl.....	3.00
Reward cards.....	8.43
Catechisms.....	.45
Divided among classes for Christmas gifts, per order S. S. Board,	25.00
Responsive readings and other Christmas expenses.....	4.44
Missionary collection for January, paid over.....	23.00
(Included in conference report, for 1885-6.)	
Missionary money on hand.....	31.03
Paid on Library Catalogues.....	12.00
Cash in treasury.....	4.84
Total,	\$178.00

MRS. A. W. LOUNSBURY, TREASURER.

THE CHURCH LIBRARY.

In May, 1883, it was proposed to make a beginning in the way of a church library, and the following sums were contributed: T. Sharpe, \$5.00, W. C. Sharpe \$2.00 and 17 volumes, E. T. Sharpe \$2.00, E. C. Sharpe \$1.00, W. H. Gladwin \$1.00, James McKay 50c., Oliver Doolittle 50c., Harry Northrop 50c., Harry Beach 25c., total \$12.75. With this sum a neat book case was purchased and placed in a corner of the church basement where it was not "in the way" and was yet convenient of access, and a few books were purchased. Circumstances have not been favorable for the growth of this department of the church work and beyond occasional loans of the books nothing further has been done. To mention but one of the many classes of books desirable in a church library, it was hoped to add a collection of works on the history and polity of the Methodist Episcopal Church, among which may be named the following:

Church Lyceum, Its Organization and Management, T. B. Neely, A. M.

Church Polity, Bishop Morris.

Church Polity, Essay on, Rev. A. Stevens, L. L. D.

Church School and its Officers, J. H. Vincent, D. D.

Compendium of Methodism, by Rev. James Porter, D. D.

Comprehensive History of Methodism, by Rev. James Porter, D. D.

Discipline, Guide Book, Bishop Baker.

Helps to Official Members, Rev. James Porter, D. D.

Illustrated History of Methodism, Daniels.

Methodist Law, Bishop S. M. Merrill, D. D.

Methodism and Literature, Rev. F. A. Archibald, D. D.

Relations of Civil Law to Church Polity, by Hon. Wm. Strong, L. L. D.

What has been done in this direction has been in accordance with the provisions of ¶ 262, §8 of the Discipline, where it is specified that

one duty of the committee on education is "to provide a library, textbooks and books of reference," etc. See also ¶ 565.

Even though the books above named are not in general demand, it would yet be well to have a copy of each where it will be available to those who may desire to read or consult them. Hoping that these suggestions regarding a church library may be received as they are given in the sincere desire to advance the cause for which the church was established, we close with the following extracts from an article on church libraries by Rev. F. A. Archibald, D. D., which was published in the *Christian Advocate*.

"Every church in the land should be supplied with a church library, broad and commanding in its character, elevating and refining in its influence; making the church at once an intellectual center and a well supplied arsenal where the youth and the adult alike may find the keen-edged sword with which he may smite down all infidel sophistry. What we need to-day is a reading church. With breadth of information comes breadth of sympathy and corresponding activity.

The insatiable thirst of the present generation for reading matter requires that the church should furnish her membership, and especially the young, with a wholesome literature to edify, confirm, and elevate spiritually and intellectually. This may be done by establishing in each church a church library. Literature suitable to this purpose is so varied, rich, and inexpensive that the humblest church may accomplish this work. Many churches have already taken hold of this movement, and with unabated interest the work continues to grow and develop. Books should be provided to meet every possible want. No expense too costly and no effort too great if we shall save our youth and build them up into a Christly life. The church is receiving a wonderful impetus in various fields of activity. For intellectual development she inaugurates the lyceum movement; for moral reform, the temperance work. She has her Woman's Home and Foreign Missionary Societies; and also her general Denominational benevolent societies and instatu-

tions. Upon all this general work the rays of intense light should be cast. Books should be supplied to promote intelligence upon all these various interests. These books should voice the will of the church to her millions, persuading, convincing, urging them forward to greater and nobler activities. How many there are in the church to-day who never hear the voice or language of the church through soul-stirring literature. Not that the church has failed to speak, but so many have failed to hear. The church has, indeed, a rich heritage in her literature. but it must be brought to the people, and we know of no wiser or better method to accomplish this than by adopting the plan of organizing church libraries of broad and commanding influence.

For plans for organizing church libraries we would refer the reader to a volume recently published by the Methodist Book Concern, called *Methodism and Literature*, which contains a full account of this movement, and plans for organizing the work, together with a choice selection of five thousand valuable books adapted to the use of such libraries."

Historical Sketch by Rev. Samuel R. Hickcox,

And Other Manuscripts, Found Under the
Corner Stone, July 14, 1891.

The original name of this place was Nau-ko-tunk, literally one big tree. The tree was a hemlock of enormous size and stood near the bank of the river on the east side, near and below the falls. The river took its name from this place, which is improperly called Naugatuck. Afterward, about 1760, it took the name Chusetown, Chuse being the nick-name given to Joseph Mau-we-hu by Gideon Washband, who lived south of the first brook on the road leading from this place to Derby. The first man that moved into this place was Benajah Johnson, who came from Derby, but was a native of New Haven. His father lived in a house where the Exchange building now stands. He had eight sons, two of whom moved into Derby. Benajah built the first house of logs near the foot of the hill on the east side of the road north of where Thomas Gilyard now lives. Not long after three other men moved into the place, all of the name of Johnson—Timothy, Ebenezer and Joseph were their proper names. Timothy, the father of Alexander Johnson, did not remain in the place many years, but returned back to the south part of Derby. This son, Alexander, afterward occupied the same place. The first four men were relatives, though Benajah only by marriage, he and Timothy having married two sisters, Sarah and Mary Brewster, the granddaughters of Nathaniel Brewster, a clergyman, who was the first minister settled at Setauket, Long Island. Nathaniel Brewster was the son of Jonathan Brewster, who, with his father, Elder William Brewster, came to Plymouth Rock in the May Flower, just about one hundred years before Benajah Johnson moved into this place. Isaac Johnson, the son of Benajah Johnson, gave the land where the first meetinghouse stood and the burying-ground adjacent, to his son, Jesse Johnson, embracing the site where the house now to be erected for divine worship is to be placed. The first meetinghouse was built by individuals, mostly Congregationalists, who were formed into a society of Separates, and had for their first minister, Benjamin Beach, a Separate minister, who moved from North Haven into this place in 1786. Lucy Johnson died March 9th, 1788, and was the first white person buried in this ground. Martha Johnson was the next, and Israel French was the next.

The first Methodist society formed in this place was in February, 1797, consisting of six members, Jesse Johnson, Isaac Baldwin, Esther Baldwin, Sarah Baldwin, Eunice Baldwin, Daniel Rowe, Leader. Joined shortly afterward: George Clark, Lucy Hitchcock, Stiles Johnson, Olive Johnson.

Bro. Fisher was the first Methodist preacher in Derby, and the society was formed by Augustus Jocelyn. After the death of Isaac Johnson in 1812, the old meetinghouse and land adjoining came permanently into the possession of the Methodist society, his sons, Jesse and Stiles, with their families and many of their relatives, having become Methodists. Freeborn Garretson presided at the first quarterly meeting held here in the old meetinghouse in 1803. This appointment at that time was included in a circuit which embraced Bridgewater in New Milford, Derby, Milford, New Haven, Haddam, Middletown, Berlin, Prospect, and all the intermediate space, called "Middletown Circuit." The Methodist preachers came to this place as early as 1791 or '92, and preached in every place where they found an open door. The society remained small a long time. In its commencement it encountered a great amount of prejudice and considerable persecution. There was no considerable additions to the society until the first revival of religion in the place, which was extensive. It commenced at a watch night in the old meetinghouse in 1816. Before I conclude I would give a specimen of the persecution that the infant society endured at its commencement. At one of their meetings, in time of preaching, the persecutors went on the ladder and stopped the top of the chimney, so that the smoke drove the congregation out of the house. They also frequently threw squibs of powder into the fire in time of worship to the great annoyance of the people, but it was afterward discovered that God had ordained his arrows against the persecutors; it was obvious that a curse followed almost all those young men, and numbers of them were cut down in the prime of life. One of the first members of the infant society and a witness of the above will probably see the laying of the corner stone of the new House,

It is with feelings of no ordinary kind that I now write. This hand will soon be cold in death, and this body wasting in the grave, together with all those whose names are recorded in this book. Oh! what changes may be effected, what trials endured, what conflicts encountered by those who may come after us, and occupy the seats and the places which we now fill in the church of God. He in whose name, and to whose honor and glory we erect this house, and to whose worship and service we consecrate it in all coming time. He and He alone can tell. Years and years with their inhabitants will have rolled away and passed into eternity before this book shall again see the light or human eye rest upon these pages. With deep emotions of soul I would record my gratitude to God for his mercies and goodness and, with earnest and solemn prayer commend the church and all her interests to God, now and forever, Amen.

SAMUEL R. HICKCOX, Scribe.

Humphreysville, June 19th, 1847.

The following are the names of the trustees of the Methodist Episcopal Church in Humphreysville: Rev. Sylvester Smith, Rev. Samuel R. Hickcox, Warren French, Lyman Hartson, Jared Bassett, Wm. M. Osborn, Sheldon Miles, Wm. B. Watson, Wilson Wyant.

Names of Building Committee—Sylvester Smith, Samuel R. Hickcox, Jared Bassett.

Messrs. Hotchkiss & Clark, Birmingham, architects.

Master builder, Amos Hine, of Woodbridge.

Names of his workmen—Dea. Wm. Plum, Joseph S. Newton, Horace Holbrook, George R. Sperry, Wm. W. Plum.

Master Mason, Jared Bassett.

Names of his workmen—Timothy Hitchcock, Ira Phelps, Horace Yale, Isaac Bassett, Daniel Lyons, tender.

The following are the names of the members of the Methodist Episcopal Church, Humphreysville, June 16th, 1847:

Sylvester Smith, Local Elder.

Samuel R. Hickcox, Local Deacon.

Warren French, Exhorter.

FIRST CLASS:

Thomas Cochran, Leader,

Samuel R. Hickcox, Assistant.

Sarah Hickcox,	Sylvester Smith,
Henrietta Smith,	Thomas Gilyard,
Lois Gilyard,	Timothy Hitchcock,
Maranda Hitchcock,	Nancy Bassett,
Lydia Gilbert,	Wm. M. Osborn,
Amanda Osborn,	Jonathan Clark,
Amelia Clark,	Abigail Chatfield,
Eunice Bradley,	Lydia Clark,
Abel Wilcox,	Jared Bassett,
Sally Bassett,	Emeline Terrel,
Clarissa Wooster,	Shelden Miles,
Alva Davis,	Samuel Bassett,*
Abigail Bassett,*	Delia McEwen,*
Julia Seeley,*	Mary Ann Johnson,*
R. Hotchkiss,*	Nathan Mansfield.*

*These belong to Oxford.

William Gilyard,	William A. Hughes,
John A. Bland,	Caroline E. Bland,
Emma M. Chipman,	Abigail Scott,
	Horace Moulthrop.

SECOND CLASS:

Warren French, Leader,
John Bodge, Assistant.

Lucinda French,	Huldah Bodge,
Amanda Osborn,	Mary J. Chatfield,
Lugrand Sharpe,	Olive M. Sharpe,
Mary A. Sharpe,	Elizabeth Sharpe,
Maria Sharpe,	William W. White,
Betsey White,	Polly Thorpe,
John F. Corey,	Barritt Hitchcock,
Mary Hitchcock,	Abby Fox,
John F. Marshall,	Martha Marshall,
Henry B. Beecher,	Isaac B. Tolles,
Malinda Corey,	Samuel A. Bunnel,
Sarah E. Bunnel,	Esther A. Bunnel,
Mary Bunnel,	Caroline E. Truesdale,
Mark L. Northrop,	Eliza Northrop,
Betsy Broadwell,	Lyman Botsford,
Mary Botsford,	Michael O'Marah,
Abigail O'Marah,	Ruth Ann Johnson,
Mary E. Reynolds,	Solomon Denny,
Harriet Denny,	Hannah E. Short,
John L. Hartson,	Caroline Hurd,
Albert Lounsberry,	Wm. B. Watson,
Rebecca Watson,	Orrin Murphy,
Farmelia Smith,	Rosette Hendryx,
Anna Booth,	Mary Ann Booth,
Stephen H. Culver,	Henry W. Lounsberry,
Eunice G. Hubbard,	Wilson Wyant,
	Violet Wyant.

For several years we have thought of building a church in this place. But our means have been so small that we dare not venture until now. And even now, we were one whole year in preparing to commence the work. But God in His Providence has wonderfully opened the way, and thus far we have prospered. Undoubtedly God will continue to be with us until the work is completed. We hope it will be the spiritual birth place of many souls. And I sincerely hope that in this house the pure Gospel will be preached by holy ministers of the Methodist Episcopal Church. O, Lord, God of our fathers! May the time never come when it shall be said in truth: "The glory has departed from the Methodist Episcopal Church in Humphreysville."

SYLVESTER SMITH.

The land on which this church is built was given by Isaac Johnson to build a church which was erected here 60 years ago. But I think that the land was never deeded by him. His sons Jesse and Stiles became Methodists, and also some others of the family, and as they had control of the property it came into the hands of the Methodist Society. Stiles Johnson, it would seem, finally owned the land, and before the Methodist Society rebuilt the house they obtained the within quit claim deed of the house from leading members of the Congregational Society. This, together with the will of Stiles Johnson, secured the premises to the Methodist Society. The quit claim would cut off all claim by right of possession. Soon after the making of his will Stiles Johnson died. When in February, 1846, the Methodist Episcopal Society resolved to build a new church, there were many who were in favor of a new location, but the society by a major vote decided on the old ground which has been so long hallowed by the prayers and songs of God's people.

SYLVESTER SMITH.

18th June, 1847.

The following are the names of the subscribers to this House, together with the sums subscribed by each :

Sylvester Smith.....	\$600.	Harvey Davis.....	5.
Warren French.....	100.	Miles Culver.....	5.
Samuel R. Hickox.....	100.	Truman Terrel.....	10.
Charles Oatman.....	100.	Betsey Broadwell.....	5.
Jared Bassett.....	100.	Horace Moulthrop.....	10.
Job Andrew.....	100.	Burrit Skeeles.....	5.
Lydia Gilbert.....		Wm. W. White.....	20.
William F. Gilyard.....	50.	John F. Corey.....	20.25
Thomas Cochran.....	50.	Horace A. Radford.....	8.
Samuel A. Bunnel.....	25.	Horace Hurd.....	10.
Oliver S. Chatfield.....	75.	Sheldon Hurd.....	5.
John P. Hartson.....	50.	Sheldon Church.....	5.
Julius Bassett.....	10.	Mark Northrop.....	10.
William A. Hughes.....	25.	Ezekiel Gilbert.....	5.
Thomas Gilyard.....	25.	Andrew H. DeForest.....	10.
William B. Watson.....	25.	Wm. M. Osborn.....	10.
Albert Lounsbury.....	12.	Burritt Hitchcock.....	50.
Lugrand Sharpe.....	25.	Wilson E. Hendryx.....	20.
Sheldon Bassett.....	5.	Joseph Chipman.....	15.
Emeline Terrel.....	10.	John A. Bland.....	25.
Samuel Roselle.....	15.	Ashbel Storrs.....	5.
Jerry Durand.....	10.	Henry White.....	5.
Charles Hyde.....	10.	George Coe.....	50
David Clark.....	10.	Philo Davis.....	5.
C. W. Candee.....	3.	George L. Hodge.....	10.
Harrison Tomlinson.....	15.	Wm. H. Spencer.....	5.
Smith Clark.....	5.	Lydia Keeny.....	5.
William Losee.....	5.	Amos Smith.....	10.
Bennet Wooster.....	20.	Elizur Perkins.....	5.
Maranda Hitchcock.....	5.	Dr. Thomas Stoddard.....	5.
Timothy Hitchcock.....	25.	Sheldon Miles.....	35.
Stephen H. Culver.....	10.	Widow B. Steele.....	5.
Stephen Treat.....	10.	Wm. Keeny.....	10.
Renus Bunnell.....	2.	Glover Bassett.....	25.
Lorenzo M. Bassett.....	5.	Philo B. Beecher.....	3.
Samuel Bassett, 3d.....	10.	Rev. George L. Fuller.....	5.
William Hodge.....	5.	Wilson Wyant.....	10.
Smith Botsford.....	5.	James G. Hotchkiss.....	5.
Medad Tucker.....	15.	Walter French.....	5.
Walter B. Clark.....	5.	Watson French.....	5.
Wylis Umberfield.....	5.	Kneeland Downs.....	1.
Burton Steele.....	15.	John Riggs.....	3.

Denzel Hitchcock.....	10.	Clark Miles.....	1.50
Eliakim Terrel.....	5.	Lyman Botsford.....	10.
Jonathan Clark.....	10.	A Stranger paid.....	12½
Charles Osborn.....	10.	Henry Goodwin.....	5.
Aner Woodin.....	10.	Nathan P. Thomas.....	5.
Ransom Burritt.....	5.	Henry Hickcox.....	1.
L. R. Finch.....	1.	Nelson Newton.....	1.
Wales French, of H'ville.....	5.	James Perkins.....	2.
George Leavenworth.....	5.	Leverit Carrington.....	5.
Wm. W. Steele.....	2.	Treat Clark.....	5.
Wm. H. Mathews.....	3.	Amelia Clark.....	5.
Ira E. Stewart.....	3.	Lowly Merrick.....	5.
Abiram Tucker.....	5.	Mary Baker.....	2.
Oliver H. Stoddard.....	2.	David Johnson.....	5.
Sarah Scott.....	1.	Daniel Carrington.....	5.
Laura Truesdale.....	1.	John Northrop.....	6.
Mr. Isles.....	3.	Nabby Scott.....	5.
Abel Wilcox.....	10.	David Beach, Esqr.....	10.
Leman Chatfield.....	10.	Lucina Spencer.....	2.
Thomas Holbrook.....	5.	Asa Hawkins.....	1.
Samuel Hickcox.....	10.	Sarah Hickcox.....	5.
Lyman Smith.....	2.	Sarah E. Bunnell.....	5.
Samuel Jack.....	5.	Esther A. Bunnell.....	6.
Samuel Lake.....	1.	Violette Wyant.....	5.
George Washburn.....	5.	Betsy Moulthrop.....	3.
Thomas Sanford.....	5.	Mary Hartson.....	5.

The Sewing Society collected about sixty-five dollars for furnishing the interior of the church.

Here follows a list of the subscribers' names and the sums subscribed by each for the erection of the old house, 30 by 34 in size, 1818 :

Stiles Johnson.....	\$100.	Jonathan Clark.....	7.20
Robert Lees.....	25.	Ira Phelps, work.....	2.
Thomas Gilyard.....	30.	Josiah Canfield.....	4.
John Winterbottom.....	26.	Samuel Durand.....	10.
Walter French, glass & nails,	18.	Shelden Smith.....	10.
Elias Gilbert, joiner work...	20.	John Riggs, lumber.....	12.50
Abel Bassett, joiner work...	10.	Newel Johnson.....	9.50
B. English.....	5.62	Leverit Pritchard, paid Abel	
Isaac Johnson.....	5.	Bassett.....	5.
Orrin Peck, bl'ksmith work,	11.	John Crawford.....	5.
Wm. M. Osborn.....	6.	Jared Bassett.....	13.
Timothy Hitchcock, work &		Merritt Wooster, lumber.....	12.50
cash.....	11.	Henry Miller.....	5.

THE FIRST CHURCH.

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Frederick Rowe.....	5.	Alva Davis.	6.
David Hinman, nails & glass,	5.	Bezaleel Peck.....	30.
Riverus Carrington, team		Daniel Holbrook.....	15.86
work.....	6.	John S. Moshier.....	2.
Seba Moulthroup, timber &		Wm. Kirtland.....	2.
work.....	6.	Ezra Bassett.....	10.
Denzel Hitchcock.....	22.	Amos Dorman.....	2.
Samuel Bassett, Oxford.....	6.	John Smith.....	5.
Ebenezer Fisher and Henry		Anson Gillette.....	3.
Laforge.....	5.	Eliphalet Easton.....	7.
Shelden Tucker.....	1.	Samuel Bassett.....	19.
Elias Baldwin.....	10.	Catherine Hubbard.....	50
Davis Smith.....	10.	Truman Terrel.....	21.07
Abel Wilcox.....	2.		

The whole expense of rebuilding the old house.....\$760.83

Paid to Congregationalists.....40.00

Total.\$800.83

The old house was purchased of the Congregationalists, and rebuilt by
the Methodists, May 23d, 1818. S. R. H.

[Lines written for the occasion of laying the corner stone of the Methodist Episcopal Church of Humphreysville, June 19th, 1847.]

O, Thou who hearest prayer,
To Thee for help we come;
Assist Thy servants, gracious Lord,
To lay this corner stone.

Whate'er is said this day,
According to Thy Word,
Hear Thou in Heaven, Thy dwelling place,
And there our deeds record.

Our fathers worshipped here,
Upon this hallowed place;
O, may Thy mantle on us fall,
Who come to seek Thy face.

Bless our endeavors, Lord,
To build a house for Thee,
And when we in Thy temple meet,
May we Thy glory see.

And should Thy people sin,
And pray towards this place,
Hear Thou in Heaven, Thy holy throne,
And grant forgiving grace.

When earthly temples fall,
And we from time remove,
May Christ, our corner stone in Heaven,
Give us a house above.

A building in the skies,
Not made by mortal hands,
But lasting as the eternal throne,
Where God, the Builder, stands.

—A MEMBER OF THE CHURCH

(Composed by Sally Bassett, wife of Jared Bassett, daughter of Rev. Jesse Johnson.



REV. GEORGE B. DUSINBERRE.

PASTORATE OF REV. C. S. WILLIAMS.

1888-9.

In April, 1888, Rev. C. S. Williams was appointed pastor for Seymour and Great Hill and at the close of the year reported 239 members, an increase of three. The valuation given for the two churches, Seymour and Great Hill, was \$10,000, parsonage \$3,300, \$225 expended for improvements on the church property, and \$225 paid on indebtedness. One Sundayschool was reported with 31 officers and teachers and 208 scholars.

PASTORATE OF REV. GEO. B. DUSINBERRE.

1889-90.

Rev. George B. Dusinberre was pastor from April, 1889, to April 1890. The work of the church moved steadily along with favorable results. He preached both at Seymour and Great Hill and by the members of both churches is remembered as a kindly, earnest and faithful pastor. The Conference minutes for the year show a prosperous year financially, the current expenses of \$1606 being paid in full, \$100 expended in improvements on the church and parsonage, \$600 paid on the church indebtedness, and \$212 contributed for missions and other benevolent purposes. The number of members at the close of the year was 220, with eight probationers. The number of officers, teachers and pulpits in the two Sundayschools at Seymour and Great Hill was 222.

THE PRESENT CHURCH.

Whether to enlarge the old church or to build new had been under consideration for some time and was finally settled in 1891 by a decision to build new and retain the old audience room as an annex, for Sundayschool purposes, etc. A building committee was appointed consisting of L. T. Wooster, W. N. Storrs, S. R. Butler, A. C. Peck and J. B. Perrins. Plans were secured for a building estimated to cost about \$10,000, and builders were invited to bid for the contract. The new foundation for the old building was laid by the H. Wales Lines Co. of Meriden, the masonry for the foundation of the new structure was laid under the direction of S. E. Hubbell of Oxford, the contract for the superstructure was awarded to T. Sharpe of Seymour, and the building of the chimneys and the plastering were done by J. J. H. Collington. The carpenter work was pushed during the winter, the contractor, T. Sharpe, placing E. C. Sharpe, as foreman, in charge of the work.

Five thousand dollars was soon pledged, and a loan of \$5,000 was obtained. Every effort was made to increase the building fund, each class in the Sundayschool making some special effort. By the "sale of bricks" \$200 was raised, and by the Sundayschool picnic for 1891, \$100. Altogether the Sundayschool raised about \$500 toward the cost of refitting the old audience room, which was done at an expense of about \$1,200. The Ladies' Aid Society assumed \$1,000, the Epworth League \$400, and L. T. Wooster's class \$175, the cost of the pulpit fixtures. On the Sunday previous to the dedication \$3,500 was subscribed and on the day of the dedication about \$325 more was raised. The cost of the organ, \$1,600, was soon paid in full.

The cost of the new building was about \$11,000, exclusive of the removal of the old structure and refitting it, and the furniture and



THE NEW CHURCH.

organ for the new structure, which bring the total to nearly \$18,000. The success of the undertaking is largely due to L. T. Wooster, chairman of the building committee, who headed the list with a subscription of \$1,000, and to the energetic pastor, Rev. J. E. Holmes.

The church is well lighted by large stained glass windows, one on the north side and one on the south, each handsomely designed in five sections. In the rear of the pulpit are three stained glass windows, the one on the right representing the Easter Lily, in the center the Child Christ, and on the left the Passion Plant. At the right of the pulpit is the pastor's study, a pleasant room well adapted to the purpose for which it was intended. At the left is the new organ and the choir gallery. The floor is handsomely carpeted, and the altar is cushioned with maroon plush.

In the old audience room the pews were removed and replaced with chairs. The choir gallery was partitioned off on the sides and used as an infant class-room. Class-rooms were also arranged in the side galleries, two on the north side and one on the south, with screens which can be run up out of the way. At the east end of the south gallery a room was partitioned off for the use of the Ladies' Aid Society. The platform near the sliding doors is movable.

The church was fitted up for lighting by electricity, the lights being inclosed in fancy globes, including a thirty light chandelier in the center, and as many more lights around the sides of the church. There are seats for about 400, and by throwing open the sliding doors the seats in the old church will be available and with the galleries will make room for about 400 more.

Upon a stone set in the foundation is the following inscription:

"M. E. CHURCH, ORGANIZED 1787. ERECTED 1891."

The new church was dedicated on Sunday, June 26, 1892, by Bishop Andrews.

The board of trustees then consisted of W. N. Storrs, president; L. T. Wooster, T. Sharpe, S. R. Butler, W. W. Dibble, O. D. Sykes, M. R. Castle, Joseph Hitchcock and George Condit.

THE NEW ORGAN.

This fine instrument is from the works of Emmons Howard, of Westfield, Mass. Its dimensions are—width 12 feet, depth 7 feet, height 17 feet. There are 18 registers and 549 pipes, as follows:—

GREAT ORGAN. COMPASS CC TO A3.

- | | | |
|-----------------------|--------------|------------|
| 1. Open Diapason..... | 8 ft. metal, | 58 pipes. |
| 2. Dulciana | 8 ft. " " | 58 " |
| 3. Unison Bass | 8 ft. } | wood, 58 " |
| 4. Melodia | 8 ft. } | |
| 5. Octave | 4 ft. metal, | 58 " |
| 6. Super Octave..... | 2 ft. " " | 58 " |

SWELL ORGAN. COMPASS CC TO A3.

- | | | |
|--------------------------------|--------------|------------|
| 7. Viola | 8 ft. metal, | 58 pipes. |
| 8. Stopped Diapason, Bass..... | 8 ft. } | wood, 58 " |
| 9. " " Treble | 8 ft. } | |
| 10. Flute Harmonique..... | 4 ft. metal, | 58 " |
| 11. Oboe..... | 8 ft. } | " 58 " |
| 12. Bassoon..... | 8 ft. } | |

PEDAL ORGAN. COMPASS CCC D0.

- | | | |
|------------------|--------------|-----------|
| 13. Bourdon..... | 16 ft. wood, | 27 pipes. |
|------------------|--------------|-----------|

MECHANICAL REGISTERS.

14. Swell to great coupler.
15. Great to pedal coupler.
16. Swell to pedal coupler.
17. Swell tremolo.
18. Blower's signal.
- Balanced swell pedal.

PASTORATE OF REV. JAMES A. MACMILLAN.

1894-5.

At the session of New York East Conference in 1894, the writer was appointed by Bishop Fowler to the pastorate of the Seymour Methodist Episcopal Church. While the year was one of abundant activity by pastor and people, its most important results do not yield themselves readily to the record of printed pages. The following will at least serve as a summary in outline: The church had just emerged from the erection of its splendid new edifice when a period of business depression set in, unprecedented in the history of the country. The pastorate of 1894-5 was prosecuted in the face of difficult financial problems growing out of this condition. It is worthy of lasting record that the people of the church rose to the emergency with rare devotion and generosity. The sum contributed for current expenses was larger than in any previous year. The reduction of the bonded debt, previously begun, was continued, and the Sundayschool added a large payment to the amount already paid upon its obligation assumed for rebuilding and furnishing the chapel.

The spiritual work of the church was not neglected because of attention to temporalities. Besides the usual services, special meetings were held for five weeks, resulting in deepened religious experience to many and the beginning of a christian life and profession to others.

During the year fifteen members removed by letter to churches in other towns, and one died, Edwin Smith. The year began with 189 members and 14 probationers, and closed with 200 members and 14 probationers.

At the conference session in 1895 the writer was appointed to the pastorate of Trinity Church, Long Island City, to which he had been invited, and the Seymour pastorate terminated with numerous kind and gratifying assurances that although brief it had not been without usefulness.

JAMES A. MACMILLAN.

SOME WHO HAVE GONE BEFORE.

REV. SAMUEL R. HICKOX.

Samuel Reynolds Hickox, whose name frequently occurs in the early mention of the church, was born in Watertown in 1790 and married there in 1808. He was a miller by trade and ran a grist mill in Wolcottville and afterward in Waterbury, where he was one of the first and most efficient members of the First Methodist church. In 1821 he was licensed as a local preacher and is said to have preached to a large audience, in a ballroom, the first Methodist sermon ever heard in Waterbury. After this he frequently conducted services there. In 1825 he moved to Southbury and in 1826 was ordained a local deacon, by Bishop Hedding, in the old John street church, in New York.

In 1828 he moved to Humphreysville, where he had charge of the gristmill near the Falls, where the plush mill now stands. He afterward engaged in clock making, bought a place on the south side of Pearl street, the third house east of the Methodist parsonage, and built a shop for his clock work. He frequently went to Waterbury and preached there.

He was greatly interested in the building of the church of 1847 and had a "town clock" put up in the tower. The memorial sketch given on pages 109 and 110; and the lists on pages 113-4-5, which were placed under the cornerstone of the church, were prepared by him. He died in 1861, beloved by all who knew him. There are yet many among both clergy and laity who have a warm place in their memories for Father Hickox.

THOMAS GILYARD.

Among those who were elected trustees of the society Oct. 31, 1817, and to whom the old Congregational church was deeded on the 22d of the following September, was Thomas Gilyard, who had served in the War of 1812 and as far as can be gathered from the scanty records which have been preserved, was a faithful soldier of the cross. His

name and that of his wife Lois appear in the list of members of Timothy Hitchcock's class in 1819. It is probable that he continued to be a trustee for thirty years or more. In 1846 he was one of the trustees who were appointed by Rev. Geo. L. Fuller. That he had the interest of the church at heart is evident from the many entries in the journal which he kept and from which many details of local history have been obtained. That the ministers and missions of the M. E. church were dear to him is also evident from the fact that in his will he gave to the church three acres of land near his house on Skokorat, recommending that the proceeds be appropriated one half for the benefit of worn out Methodist preachers and one half for missions, as related on pages 27 and 28. He died in 1853 and his remains rest in the old churchyard in the rear of the church. He is gone but his work lives after him and every year his benefaction is a help to the cause to which he was devoted.

TIMOTHY HITCHCOCK.

Timothy Hitchcock was one of the oldest members of the church. He was converted in the great revival of 1816 in the Methodist society in this place, and soon became an efficient member of the church. The society then had no church and meetings were occasionally held at his house. He was elected a trustee of the society in 1817 and was one of the five who purchased the old Congregational church in 1818 for the use of the Methodists. During his later years he lived with his son, Burritt Hitchcock, in New Haven, where he died Dec. 5, 1878, aged 97 years and 4 months. His wife, Mrs. Urania Hitchcock, was also one of the early members of the society. She died Jan. 1, 1843, aged 64.

JARED BASSETT.

Jared Bassett was for many years one of the most faithful and earnest members of the church. He was one of the contributors for the rebuilding of the old church in 1818, and when it was pulled down in 1847 he was one of the most active in the building of the new church. He had charge of the stonework for the church of 1847 and the fine masonry shown in the view facing page 17 was his work. A part of the material may yet be seen in the steps to the chapel entrance. He was for many years one of the trustees and was seldom absent from the services. He died May, 1869, aged 77 years.

WARREN FRENCH.

Warren French was a licensed local preacher for many years and was always prompt at the post of duty, His earnest exhortations were leading features of the prayermeetings and he was one of the most liberal contributors to the funds of the church. He was president of the board of trustees in '73 and '74. He died June 16, 1881, aged 77 years.

LUGRAND SHARPE.

Lugrand Sharpe was one of the faithful and efficient workers in the church from the date of his coming to Seymour in 1842 until his last sickness in 1876. Previous to that date he had lived in Southford and had been the leader in the building and maintenance of the little church there. He became superintendent of the Sundayschool the year after he came here and held that position eight years. He afterward held the position of treasurer of the Sundayschool for fifteen years and was always active in the dissemination of church literature. He was especially interested in missions and was for many years the leader in raising funds for mission work. He was always faithful in attendance at prayermeetings and classmeetings, and was equally ready and willing when any work was to be done or contributions made to advance the material interests of the church. He was the son of a soldier of the Revolution, his father having served under Col. Philip Burr Bradley. He died May 1, 1876, aged 78 years and 11 months.

THE GREAT HILL CHURCH.

This church, in the western part of the town of Seymour, has been so closely connected with the center church that some account of it may properly be made here. Much of the time it has been under the same pastoral care. It is one of the oldest Methodist societies in Connecticut and at one time ranked highest in strength and numbers in the Derby Circuit, which then included the towns of the Naugatuck Valley as far as Waterbury. Rev. Heman Bangs, who was presiding elder about eighty years ago, said Great Hill was his main stay, and Rev. Elijah Woolsey, circuit preacher in 1814, in his book called "The Lights and Shadows of the Itinerancy," gives space to incidents of his experience on Great Hill. It had been an old Presbyterian parish, the church standing near the Davis place. Abner Smith was the pastor of the Presbyterian Society for thirty years or more but moved west and the pulpit was by general consent occupied by Methodist clergymen. From the time when Rev. Jesse Lee proclaimed the "Glad Tidings" through the valley of the Naugatuck, service was held here by his successors from time to time, and a prosperous church grew up. For a number of years, Cyrus Botsford was chorister. The choirs in those days were large and some humorous anecdotes are told of corrections made by Mr. Botsford when discordant notes were heard, when his words were more emphatic than appropriate to the place. He was four times married and had seventeen children. Capt. Isaac Bassett and wife, grandparents of Elliott Bassett, were among the first Methodists on the Hill, and Judson English was closely identified with the church for half a century. Rev. George L. Fuller, pastor in 1845-6, made his home in the house opposite the Great Hill church, making the church at the center take a secondary position, the parsonage there being rented for what income it might bring.

Abel Holbrook deeded land Feb. 8, 1862, to Judson English,

Eli Gillette and Josiah Bassett, trustees of the Great Hill M. E. church, said land being described as follows :

“Bounded northerly, westerly and southerly on land of grantor, and easterly on highway, each of said boundary lines being sixty feet in length, containing fifteen rods, more or less, with the buildings thereon, and whenever said property shall cease to be occupied as a place of public worship, or the trustees or their successors, or any other religious demonstration shall cease to occupy said property for the above mentioned purpose then this deed shall be void, to have and to hold the above granted and bargained premises with the appurtenances thereof, until the said trustees and their successors in office forever, in trust for the use of the Methodist Episcopal Church, in the said town of Seymour, on Great Hill, so called, according to the rules and discipline which from time to time may be agreed upon and adopted by the ministers and preachers of said church, at their General Conference in the United States of America, and in further trust and confidence that they shall at all times forever hereafter permit such ministers and preachers belonging to the said church as shall from time to time be duly authorized by the General Conference of the ministers and preachers of said Methodist Episcopal Church, or by the annual conference authorized by the said General Conference, to preach and expound God's holy word therein, and to administer the discipline of the said Methodist Episcopal Church.”

The church has now a fund of \$400 given by Judson English. He left bonds to the value of \$1,000 for the church, but before the bonds came into the possession of the church they had depreciated so much that only \$400 was realized from their sale.

A classbook for the years 1849 to 1877, and a later list, give the following names of members :

Jerry Andrews, received Nov. 13, 1870, was one of the stewards.

Capt. Isaac Bassett, died June 6, 1850, aged 83.

Mrs. Pamela Bassett, died Nov. 29, 1885, aged 87.

Israel Bassett, removed to New Haven.

Josiah Bassett, on list in 1853, d. Mar. 2, 1877.

Maria A. Bassett, removed by certificate.

Ann Amanda Bassett, nee' Bunnell, received on probation, July 13, 1851. Removed.

Betsey Bassett, removed by certificate Dec. 29, 1849.

Elliot R. Bassett, leader in 1852, and Sundayschool superintendent.

Removed to Ansonia.

Minerva E. Bassett, 1853-75.

Susan Bassett, 1852-75.

George Blakeslee, exhorter in 1870, elected trustee in 1880.

Mrs. Julia Blakeslee, 1875.

George Botsford, 1853.

Mary Botsford, deceased Nov. 2, 1857.

Mrs. Emmeline Bradley, received Dec. 21, 1857.

Miles L. and Julia E. Bronson, received July 26, 1863, removed.

Rodney Bronson, received March 31, 1867.

George W. Bunnell, received Feb. 3, 1867. Removed.

Sarah J. Bunnell, removed by certificate.

Sarah F. Bunnell, received March, 31, 1867. Removed.

Mrs. Emily Clemons, received Sept. 28, 1861.

Edwin G. Clemons, deceased.

Michael Coleman.

Mrs. Carrie Coleman.

Abram Collins, received in 1870.

William Cook, received Nov. 13, 1870.

Miss Ida B. Crossman.

Edward Davis, deceased.

Mrs. Sarah M. Davis.

Bernard Davis, deceased.

Miss Jessie Davis.

Isaac and Elizabeth De Forest, received in 1873.

John W. and Julia M. De Forest, received March 9, 1874.

Isaac Downs, received 1870, d. July 28, 1887, aged 77.

Charles H. Durand, under date Sept. 8, 1851.

Judson English, leader in 1851, and 1855 to 1865. Died Aug. 12, 1876, aged 81.

Sally English, d. Feb. 4, 1880, aged 78.

Anson Gillette, joined the church in 1810, d. June 12, 1846, aged 72.

Betsey Gillette, wife of Anson Gillette, died Jan. 31, 1863, aged 85.

Eli Gillette.

Mrs. Eliza Gillette, received Sept. 28, 1851.

Emily Gillette, received Sept. 28, 1851.

Lucius Gillette, received on probation in 1870, d. Nov. 21, '78, aged 66.

- Philo and Mary Gillette, recd. Sept. 28, 1851, withdrew in 1860.
Sally Gillette, wife of David Gillette, died June 2, 1865, aged 71.
Catherine E. Holbrook, 1853, removed.
Harriet E. Holbrook, 1853, removed.
Richard and Rebecca Holbrook, removed by certificate.
Emma J. Hubbell, 1875.
Emma Jane Hubbard, 1870.
Betsey E. Hull, removed by certificate March 15, 1857.
John Clark Hull, on list from 1852, until his death Aug. 9, '84, a 76.
Mrs. Sarah Hull, died Nov. 12, 1891, aged 77 years, 11 mo.
Mary Hull (Coggswell), 1853.
Mary E. Hull, received on probation, March 27, '57.
Elizabeth Victoria E. Hurd, removed to England.
Abijah and Mary Hyde, of Five Mile Hill.
Charles Johnson, 1853.
Nellie C. Johnson, received Nov. 15, 1868, m. Chas. Hard.
Hepzibah Lake, wife of Walter Lake, died Nov. 9, 1875, aged 85.
Ralph Lewis, removed by certificate Sept. 25, 1859, d. in Oxford.
Mrs. Eurenia Lewis, removed, d. in Oxford.
Arthur and Hattie Llewellyn, removed to Derby.
Bennett Lum, withdrew.
Mary J. Lum, received on trial, July 15, 1849, d. Oct. 21, 1849.
Huldah Macfarland, received Jan. 10, 1861. Removed Apr. 3, 1864.
Frances A. Mansfield, now living in Philadelphia.
Joseph and Harriet Marshall, received 3d Sunday in June, 1894.
Betsey Russell, removed Dec. 25, 1849, d. in Waterbury.
Isaac Russell, received Dec. 1, 1845, now living in Waterbury.
Philo Sanford, received Dec. 21, 1857. Died March 5, 1863.
Charity Sanford, received Dec. 21, 1857.
Experience Scoville, died Dec. 31, 1852, aged 84.
Harriet English Scoville, now of New Haven.
Emmons Scranton, died in Woodbridge in 189-.
Clark and Anna Selleck, removed by certificate in May, 1866. She died in Middlebury in February, 1870.
William B. Sherman, deceased.
Mrs. Phebe Sherman, removed.
Geo. F. and Almira L. Shove, removed Jan. 31, 1877.
John Smith, Sr., died March 6, 1858, aged 81 years.

Mrs. Anna Smith, died June 6, 1858, aged 83 years.
Mrs. Lucinda Smith, wife of John Smith, Jr., was a very active member,
d. Mar. 9, 1854, aged 50 years.
Laura Smith, sister of John Smith.
Elizabeth S. Smith, removed by certificate, May 20, 1851.
Frank Smith.
George William Smith, received in 1868, moved to Pleasant Vale.
Mrs. Eliza Smith, received in 1868, moved to Pleasant Vale.
Mrs. Lavinia Smith.
John J. Smith, Bungay.
Mrs. Marietta Smith.
Martha C. Smith, now Mrs. Carlo Arzanni, of Ansonia.
Rosanna Smith, removed to Ansonia.
Prudence S. Spring, removed by certificate.
Abel V. Summers, 1853, d. in Milford, bn. Great Hill.
Mrs. Maria R. Tolles, received Nov. 15, 1868, transferred to Seymour.
James Tomlinson and wife.
Mrs. Francis Tomlinson, removed to Bridgeport.
J. W. Tomlinson, received in February, 1881.
Arthur Tomlinson.
Sarah Tomlinson, wife of David Tomlinson, d. Apr. 16, 1867, aged 87.
Mrs. Caroline Treat, received Sept., 1860, deceased.
Elenor E. Treat, deceased.
Eunice E. Treat, m. ——— Munson, removed to New Haven.
Marvin Tuttle, received on probation, March 8, 1868. Removed, d.
Levina UMBERFIELD, nee Bunnell, transferred to society at Seymour.
Caroline Wooster, died Sept. 30, 1851, aged 44.
Garry Yale, killed at the battle of Gettysburg.
Mrs. Ann Yale, removed.

David Durand and wife joined in 1814.

Samuel Durand and wife joined in 1814. (No. names 122.)

The old Presbyterian church, which stood near the top of the hill, and had long been given up to the Methodists, had never been finished and in winter was so cold that meetings were held in the old red school-house at the foot of the hill.

Rev. Abner Smith had a daughter who married a minister named Barrett, who taught school in the old red schoolhouse, but one who can remember since 1820 is positive that neither Barrett or his father-in-law preached there later than 1825, thinks not so long.

Many colored people were accustomed to attend the meetings but they took the rear seats, next the wall, and always remained in their seats until the white people had passed out.

Jesse Johnson, a local preacher, from Humphreysville, came over and preached in 1810, and there were a number of conversions.

Capt. Abel Holbrook was for a time much opposed to the Methodists and once attended the services in the old church with the intent to disturb the meeting, but was favorably impressed and afterward invited the minister to preach at his house.

Rev. Elijah Woolsey once preached in the old schoolhouse and was invited by Capt. Bassett to preach in his house on his next trip.

Rev. Bela Smith did not have much success at Humphreysville on account of a dispute about property but at Great Hill his preaching was remarkably successful and there were more than thirty converts. His alternate was Rev. Mr. Miller, it being then the custom to appoint two preachers on each circuit, who followed one another on their rounds of three weeks each, having the fourth week to rest and recuperate at home. During the three weeks they were making their rounds over the circuit they preached both Sundays and week nights as occasion offered. Their cash salary was only about \$100 per year but on their rounds they stopped with the brethren and were at but little expense.

Anson Gillette, who was the son of Capt. Jeremiah Gillette, of Revolutionary times, was converted under the preaching of Rev. Jesse Johnson. He was the first class leader and it is stated that his wife and five of his sons became members of the church.

Eli Gillette, the fifth and only surviving son of Anson Gillette, now eightysix years of age, has long been an active and liberal member of the church. He has been one of the trustees for more than forty years and has for many years been a member of the board of stewards. He was formerly in the tannery business, which was carried on in a building which stood on the corner west of the old schoolhouse. He was active in maintaining a good school at Great Hill and after the districts were consolidated he was elected a member of the town board of education.

J. W. Tomlinson has for many years been one of the most efficient members of the church, filling the offices of trustee, steward, class leader and Sundayschool superintendant. He is a zealous temperance man and is universally respected as a conscientious and upright christian citizen.

Frederick M. Clemons was a liberal and efficient member of the board of trustees and was also one of the stewards. He was several times elected a member of the board of education of the town of Seymour. He was a member of New Haven Commandery, Knights Templar, whose emblem, the cross and crown, attested his faith in the christian religion. His death, which occurred July 25th, 1886, was a great loss to the Great Hill church.

M. L. Coleman, a young man of much ability, is one of the trustees of the church and a member of the board of stewards.

The number of members Jan. 1, 1853, was 36.

The present church was built in '53 and '54 and was dedicated Oct. 25, 1854. Subscriptions were made that day to the amount of \$580, leaving a debt of \$300, which was paid not long after.

The officers and teachers of the Sundayschool in 1877 were J. W. Tomlinson, superintendent; Mrs. Marcus Davis, assistant superintendent and treasurer; Miss Nellie L. Candee, secretary; Isaac De Forest, librarian; and Mr. Tomlinson, Miss Candee, Mrs. Davis and Miss Ida Crossman, teachers.

A legacy of \$5,000 was left to the church by Mrs. Cynthia Treat Merrill, of New Haven, who died in 1887, the money to be paid over to the society at the end of ten years from her death. She also left \$2,000 to the society on condition that an evening school be maintained several months every year, and \$2,000 more for library purposes.

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REV. C. E. BARTO.

THE PRESENT PASTORATE,

1895—?

The years 1893-1897 will long be remembered as years of great financial depression. Naturally, then, when at the conference of April, 1895, Bishop Warren appointed C. E. Barto to this pastorate, Seymour Methodists, burdened with a building debt of more than \$9,000, were feeling severely the stress of the times. Nevertheless, holding on with a courage born of faith rather than sight, they gave the new pastor and his family a cordial reception, and the day after their arrival by a national apron sale given by the Ladies' Aid Society earned for the reduction of the debt \$105. This, the beginning, was followed by a series of efforts on the part of the Ladies' Aid Society and Epworth League, which during the time of this pastorate which has so far elapsed, have gained for the church several hundred dollars. The Sundayschool, by the weekly offerings of its members, has reduced its indebtedness during the same time by \$300.

In May, 1895, Horace A. Radford, who for years had been a member of this church, died, leaving \$250 to the church, which the trustees used to reduce the indebtedness, and \$25 to the Sundayschool for the purchase of library books, an example worthy of imitation.

In all during the conference year 1895-6 there was paid on the building fund of church and Sundayschool about \$1,000.

Necessarily with so much time and effort given to the financial affairs of the church, the large fields of spiritual work were less thoroughly cultivated, nevertheless many seasons of refreshing were enjoyed at the usual place of worship and at cottage meetings held during the winter, and some were born into the kingdom of God. Numerous removals from town balance the additions to the church, leaving the number of members practically unchanged.

In addition to the amount paid on building fund indebtedness, the church raised during the conference year 1895-96 about \$2,000, which was distributed as follows :

To pastor, \$800; presiding elder, \$32; bishops, \$13; conference claimants, \$15; general conference expenses, \$13; interest on debt, \$602; sexton, \$125; music, \$125; insurance, \$25; poor fund, \$18; miscellaneous, \$120.

Benevolences.—Missions, \$50; church extension, \$6; education, \$17; Sundayschool Union, \$3; Tract Society, \$3; Freedmen's Aid, \$5; American Bible society, \$2; pastoral aid, \$12; miscellaneous, \$14. Total, \$112.

The officary of the church, Sundayschool and various societies during the years 1895–1897 was as follows :

THE CHURCH.

PRESIDING ELDER, Rev. Crandall J. North, New Haven.

PASTOR, Rev. C. Elmore Barto.

LOCAL PREACHERS.

John Perrins (Elder),

E. T. Bice.

TRUSTEES.

Thomas Sharpe, President,
L. T. Wooster, Treasurer,
A. C. Peck,
S. R. Butler,

C. H. Lounsbury, Secretary,
W. W. Dibble,
W. N. Storrs,
O. D. Sykes,
Joseph Hitchcock.

STEWARDS.

J. B. Perrins, Recording Steward and Church Treasurer.

L. T. Wooster, District Steward, Richard Alderson,
E. T. Bice, E. S. Butler,
W. W. Dibble, C. H. Guild,
C. A. Hammond, E. T. Humphreys,
C. H. Jorey, J. W. Schofield,

Benjamin Williams.

SUNDAY SCHOOL.

C. H. Guild, Superintendent,
A. C. Peck, Recording Secretary,
Mrs. M. R. Castle, Treasurer,
Alson E. Roberts, Asst. Lib.,
Miss Nettie Smith, Pianist,

Mrs. Edwin Smith, Asst. Supt.
M. W. D. Fenton, Cor. Sec'y.
Burton Holbrook, Librarian,
Frank Cooper, Recording Librarian,
E. T. Humphreys, Chorister.

LADIES' AID SOCIETY.

OCTOBER 1894-1895.

Mrs. Irving Wrigley, President, Mrs. Edwin Smith, Vice President,
Mrs. C. H. Cooper, Secretary, Mrs. O. D. Sykes, " "
Mrs. S. R. Butler, Treasurer.

DIRECTORS.

Mrs. H. Atwater, Mrs. E. E. Holbrook,
Mrs. G. Burroughs, Mrs. J. Maybury,
Mrs. A. C. Peck.

OCTOBER 1895-96.

Mrs. M. W. D. Fenton, President, Mrs. C. H. Lounsbury, Vice Prest.
Mrs. C. H. Cooper, Secretary, Mrs. C. E. Barto, " "
Mrs. S. R. Butler, Treasurer,

DIRECTORS.

Mrs. C. H. Guild, Mrs. J. E. Camp,
Mrs. B. Holbrook, Mrs. E. Holbrook,
Mrs. E. T. Humphreys, Mrs. Theo. D. Adams.

OCTOBER 1896-97.

Mrs. Burton Holbrook, President, Mrs. C. H. Lounsbury, Vice Prest.,
Mrs. E. E. Holbrook, Vice President.
Mrs. C. H. Cooper, Secretary. Mrs. S. R. Butler, Treasurer.

DIRECTORS.

Mrs. C. H. Guild, Miss Trounson,
Miss Charlena Castle, Mrs. H. White,
Mrs. Smith Carpenter, Mrs. David Miles,

EPWORTH LEAGUE.

To OCTOBER, 1895.

E. S. Butler, President, Otto W. Davis, 1st Vice President,
Mrs. B. Holbrook, 2d Vice President, Mrs. C. H. Guild, 3d " "
Miss Nettie Smith, 4th " " David Tocher, Secretary.
E. T. Humphreys, Treasurer.

OCTOBER, 1895—MAY, 1896.

E. T. Humphreys, President, Miss Clara Rickards, 1st Vice Prest.,
Mrs. Burton Holbrook, 2d Vice Prest., Mrs. C. H. Guild, 3d Vice President,
Miss Maggie Evans, 4th " " David Tocher, Secretary,
E. S. Butler, Treasurer.

MAY, 1896—MAY, 1897.

Wm. F. Weymer, President, Miss Clara Rickards, 1st Vice Prest.,
Mrs. Burton Holbrook, 2d Vice Prest., Miss Emma Butler, 3d Vice President,
Miss Maggie Evans, 4th " " David Tocher, Secretary,
Miss Susie Burroughs, Treasurer.



OFFICIAL MEMBERS.

Sheldon Miles is one of the honored senior officials of the church. He was first appointed a trustee in 1846 and has held that office much of the time since. He was twice elected president of the board of trustees, and twice secretary. He was for a number of years treasurer of the board, and in 1868 was superintendent of the Sundayschool. He has for many years been a manufacturer of clock cords, while living on the ancestral acres which have been handed down for six generations, from Richard Miles, who came to America in 1638.

William N. Storrs has for many years been one of the standbys of the church. He has been a trustee for nearly thirty years and for eight years was president of the board. He has also for many years been one of the stewards and for six years was superintendent of the Sundayschool. He is of the good old patriotic Puritan stock, being a grandson of Roger Storrs, who served in the Revolutionary War, and a descendant of Samuel Storrs, who came from Sutton Cum Lound, in Nottinghamshire, England, to Barnstable, Mass., in 1663, among whose descendants have been Hon. Henry R. Storrs, member of Congress from 1819 to 1821 and from 1823 to 1831, and William L. Storrs, member of Congress for several terms and afterward Chief Justice of Connecticut.

L. T. Wooster is one of the active and energetic official members. He has for years been a classleader, a Sundayschool teacher, trustee, and president of the board of trustees, and was the leader in the movement to build the new church.

S. R. Butler has for over thirty years been one of the tried and trusted official members, as steward, teacher in the Sundayschool, and three times elected Sundayschool superintendent, always earnest and faithful to his charge.

William B. Johnson for many years filled the position of leader in the choir, and his efficient service in that capacity was greatly enjoyed by the congregation and is gratefully remembered. He was several times elected trustee and has rendered efficient service in the Sundayschool.

O. H. Lounsbury has filled the offices of steward and trustee for many years. He represented his native town in the legislature in 1877 and since coming to Seymour has for a number of years filled the office of first selectman.

Thomas Sharpe has for many years been an active member of the church and a liberal contributor to its funds. He has been one of the trustees since 1882 and was twice elected president of the board. For seven years he served as superintendent of the Sundayschool.

S. H. Rankin has served as trustee but declined re-election, preferring not to hold the offices to which his brethren would gladly have elected him.

D. H. Munson has served as trustee and steward and has held other offices in the church, but has in general preferred to remain a private in the ranks, yet always an earnest and faithful member.

C. H. Guild has filled the office of superintendent several years to the entire satisfaction and approval of the church, and has filled other offices in the church to which he has been repeatedly re-elected.

Others who would otherwise be remembered here have been referred to by the pastors in the sketches of their pastorates, or otherwise, in the preceding pages, for which see index.

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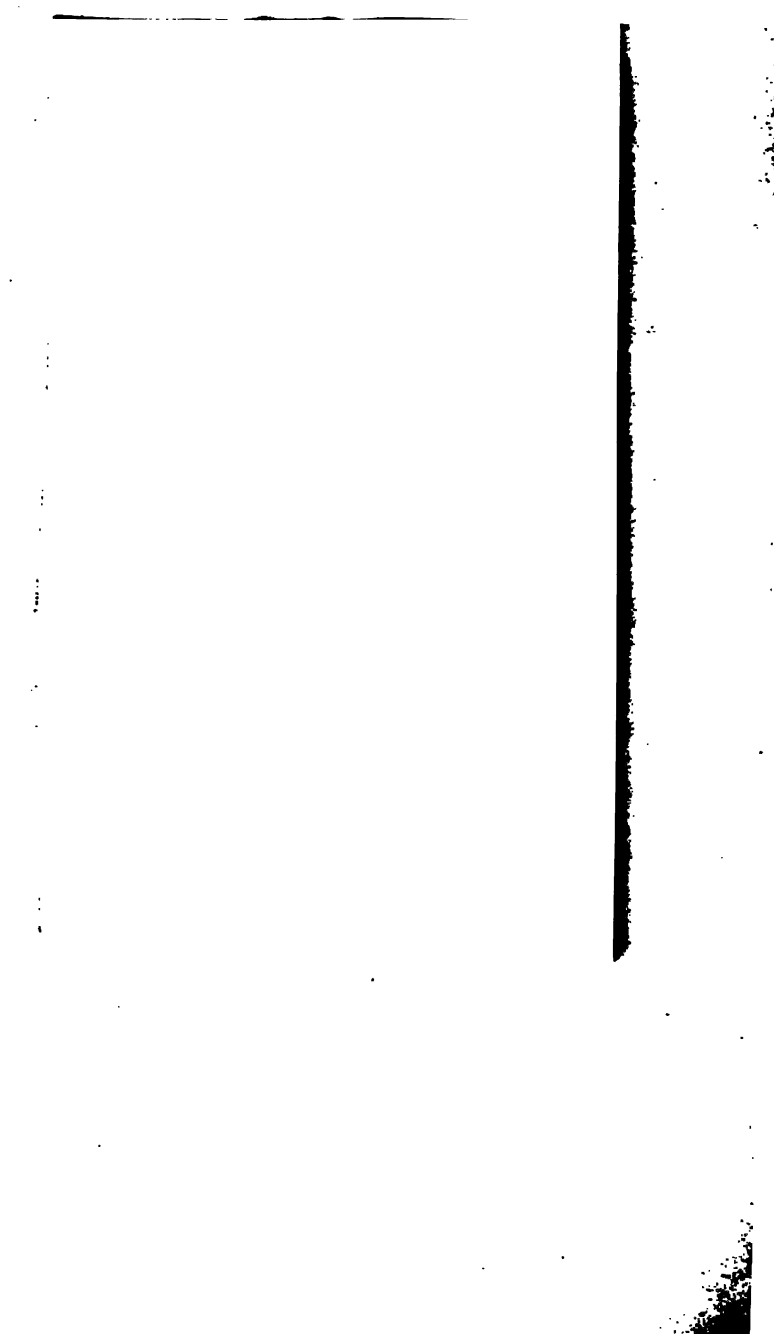
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